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SOCIAL JUSTICE REVIEW

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TOWARDS A UNITED STATES OF EUROPE

"AS TO THE FUTURE grandeur of America . . . it is one of the idlest and most visionary notions that was ever conceived, even by writers of romance. The mutual antipathies and clashing interests of the Americans, the differences of government, habitudes and manners, indicate that they will have no center of union and no common interest. They never can be united into one compact empire under any species of government whatsoever; a disunited people till the end of time, suspicious and distrustful of each other, they will be divided and sub-divided into little commonwealths and principalities. . . ."

These defeatist phrases were uttered by one, Josiah Tucker, less than two years before the union of the American States was achieved. Nor was Tucker's the only pessimistic voice of diffidence: whole choruses were raised on the theme of "It can't be done!" But union was accomplished, the States were forged together in "one equal temper of heroic hearts" and a magnificent experiment in federalism was left for the example of other nations and other times. Europe saw how the experiment worked, but not till now has Europe been ready to accept a try-out of the experiment. After three centuries of suffering in the infernal triangle of wars between England, Germany and France, and at a time when the entire fabric of Europe is threatened from the enemy without, practical plans are being made to further the ancient cause of a European Federation. "The time seems mature for the idea (of a Continental Union in Europe) to become a reality," said the Holy Father in his Christmas Eve broadcast of last year.

Source of the Opposition

Voices like Tucker's are raised here and there to protest against the realization of the federal ideal in Europe—voices which offer the same objections about antipathies, governments, racial

differences and the rest. The biggest volume of protest comes from the Communists: in fact they "do protest too much." The hostility of Soviet hatred of Western unification goes back as far as 1915. It has been traced accurately in a report by a sub-committee of the U. S. House of Representatives. The Report, entitled *The Strategy and Tactics of World Communism*, declares that state sovereignty is regarded by the Communists as a major factor in the development of the "contradictions" upon which they rely to promote disintegration and revolution. That has been their attitude to European union since 1915, when Lenin attacked the slogan of "The United States of Europe" as "either impossible or reactionary."

"In 1930 and 1931," says the Reports, "when the world depression had begun, and when the early intellectual movement for a United States of Europe was in its heyday, the Communists took the same line that Lenin had indicated, and which they have taken again in 1947 and 1948. Stalin in 1930 linked the advocates of European union with bourgeois militarism. In 1931, when the Soviet Union had accepted membership in the Commission created under the League of Nations to study the problem of European union, *Pravda* explained that the Soviet Union had done so only to wreck the project. 'By taking part in the work of the European Commission,' it stated, 'the Soviet Union will wreck the plans of the leaders of the Commission—plans for the secret elaboration of anti-Soviet projects.' The U.S.S.R., which was welded together under the blows of the Soviet hammer, is opposed to the European union ideal for a variety of reasons: for its semblance to and support by the United States of America, its ancient pattern of the Christian Commonwealth which it seeks to reproduce, its power of resistance to Communist aggression, and the fact that Communism thrives only in a climate of chaos and disintegration.

But while the Communists insist on state sovereignty, not out of love for the individual states, but because, as Lord Lothian said, "No sane person can seriously dispute that it is State sovereignty, and the anarchy it creates in a shrinking world, which is the basic cause of our main troubles today," we in Europe are reassured by Hamilton's statement: "No amendment leaving the States in possession of their sovereignty could possibly answer the purpose (of union)." Europe, indeed, needs men of force and foresight, like Hamilton and Madison, who prepared the way for the Union at a time when it seemed just as fantastic and impossible as a federal Europe does to the foes of liberty today.

Lessons Ancient and Modern

Who remembers now that the American democracies of the League of Friendship were almost as hostile to each other as the European States today? Trade disputes between New York, Vermont and New Hampshire nearly caused open war on several occasions. Territorial differences between Connecticut and Pennsylvania were fraught with potential battles. The League of Friendship was as feeble and ineffectual in its way as the League of Nations was in our time. Yet, when the Federal Convention met in 1787, it was able to discard the ineffectual League for the strong, efficient Union by drawing up its historic Constitution within one hundred days, and establishing it within two years. The Constitution proved to be one of the most perfect formulae for peace the world has ever known, so that the notion of one state attacking another today sounds as fantastic as anything in science fiction and even less probable.

The ancient world, for all its wisdom, devised no such formula though it dreamt of it. The political structure of ancient Greece was based on the absolute autonomy of the various city states, and the more important the states the greater was their insistence; Athens, Sparta, Argos and Corinth, for instance, clung to their sovereignty, with fatal results. All the democratic statesmanship of Pericles, and all the wisdom of Aristotle and Plato could not alter that structure. Hence these city-states, united by no common effective bond, fell victims, one by one, to the militaristic state of Macedon. There were, of course, the Amphictyonic unions, but these were mainly of a religious character, and the council had no power over the sovereign states. There were various Leagues

banded together for mutual defense, but union and league, as Streit has shown in his classic on the subject, *Union Now*, are opposite terms. And whereas there never has been a league that worked, the world is rich in working models of Federations and Unions. Rome repeated the mistake of Greece, and for all its genius in law-making and government it was unable to create a strong representative system, so that this inherent weakness grew with every enlargement of the Empire's boundaries. Finally, the Empire split in two and the process of dismemberment was made easy for the barbarians without. The Mongol hordes had been watching and waiting then as now.

Europe has everything to learn from these ancient and modern lessons from history. The fate of those who refuse to learn from history is that they are compelled to repeat tragic mistakes. Since Clarence Streit published his *Union Now* in March of the fateful year, 1939, the lessons have been repeated in a last chance to learn them, and Streit's proposals which might have held back horror then, had they been heeded, have become conditions of European survival now.

His three main proposals are: the establishment of an international government; that the only form of international government which is both workable and compatible with liberty and democracy is federal union, and that this federal union should begin with a group of existing democracies instead of waiting till the whole world is ready. The practical wisdom of these proposals has taken shape in the UN and the Council of Europe.

What publicists and political philosophers have omitted to mention is the fact that Europe did have a federation at one time, that during the great Catholic Ages there was a real and eminently efficient United States of Europe. The Church stood as the sole representative of the unity of mankind all through the Middle Ages. Europe was a great Christian Commonwealth then, "a nation of nations," to use Montalembert's phrase, in which political and national loyalties were transcended by loyalty to the Holy See. So firmly was Europe federated in and by the Faith that Belloc was made to exclaim in hyperbole: "Europe is the Faith and the Faith is Europe." He was taken to task by other apologists, notably Maritain, for that overstatement; for the Church, while making cultures and civilizations is not bound up with their destinies. Things did not run perfectly in the European family of nations—they seldom do in any sizeable family. But when the Pope

was the universally acknowledged Head of this family, it was far easier than now to impose his will and check outbreaks of violence. How well it would be for Europe and the world if the Popes could impose a Truce of God in our time!

Modern Application of the Ideal

The ideal of a society of nations haunted the minds of Catholic philosophers for centuries. The germ of the ideal is to be found in St. Augustine. It was developed later by St. Thomas and elaborated by Vittoria in the sixteenth century. It has been finally clarified and set in relation to modern problems by the great Jesuit sociologist, Fr. A. Taperelli (1793-1862). His monumental work, *Essay on the Natural Law*, is the basis for Catholic teaching on the subject of international relations. He stressed the need for nations to organize as a common responsibility. As the international society he envisaged was a free association of independent societies who unite voluntarily, it was for the members of the association to determine under what *form* authority over them was to be executed. He advocated neither Federal Union or League of Nations, Empire or Commonwealth. Pope Pius XI, in fact, declared that the machinery of the League of Nations would have sufficed to lead men out of the habit of war if it had been

backed by sufficient good will. But Fr. Taperelli did emphasize the fact that, whatever form the union of nations was to take, it should be endowed with sufficient power to maintain its authority. He states quite clearly: "In their common interest they cannot refuse to acknowledge that authority without, at the same time, snapping the social relations which unite them together. And this authority must have been the power and the strength to maintain order within the international association." (Quoted by A.C.F. Beales in *The Catholic Church and International Order*)

That is just where the League of Nations failed miserably and that is one of the many reasons why it has become obvious that the only solution to Europe's problems lies in Federal Union. Not otherwise can state sovereignty be prevented from creating disharmony anew within the family of European nations, and not otherwise can effective resistance be offered to the united forces of Communism. There is an Irish proverb which says *Ní neart go cur le céile*—strength begins with unity. The strength of Europe lies in her power to recover the ancient Christian pattern of unity within the framework of the modern Federal ideal.

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PORTUGAL: AN ISLAND OF POLITICAL, ECONOMIC AND SOCIAL STABILITY

I.

PORTUGAL LIES IN THE FAR WEST of the European Continent, being part of the Iberian peninsula which extends over 590,192 sq. klms. Spain occupies about 501,097 sq. klms. and Portugal the remaining 89,095. Spain surrounds Portugal on every side on land. The total extent of the Portuguese frontiers is 2,047 klms., of which 1,215 touch Spain, while 832 are sea coast.

In 1940 the population of the Portugal was estimated at 7,185,143, with a density of 81 per sq. klm. The Portuguese population increases slowly. Yet this country is more populous than Spain which in 1949 had about 28,626,830 people, with a density of 56.5 per sq. klm. Portugal is

peopled at about the same density as France, but far less than Italy, Germany, Great Britain or Belgium. Its population is very unevenly distributed, being concentrated in the north and around Lisbon, while the mountains and southeast are very thinly peopled.

Portugal lies between 42° 09' and 36° 55' N. Its climate is temperate and warm. It could be called a country of eternal spring. In Algaroe, winter is so warm that sea-bathing is possible on Christmas Day. In the north at sea level it is about 12° C. in January. Yet in the mountains of the Estrella range, where some peaks reach nearly 2,000 meters, winter sport is quite possible.

Portugal is only the 16th European state in size, smaller than Greece, Hungary or Bulgaria, but it has a vast colonial empire of 2 million klms. which is 23 times larger than the mother country.

I came to Portugal from Madrid on August 1st, 1953. Madrid was as hot as an oven on that last day of July when I was there. The blinding sun shone from a dark-blue, cloudless sky. The tall houses of Madrid, built of granite, steel and concrete, were intensely hot and reflected a peculiar dry heat. In order to reduce the heat, the streets of Madrid are continuously watered. This creates a humidity not unlike that of Rio de Janeiro at the peak of the Brazilian summer. The atmosphere in Madrid was suffocating and I did not regret leaving it. Central Spain is a high, semi-arid uninteresting plateau. One travels for hours over dusty, white roads across sun-scorched fields of sparse vegetation, with the granite of sandy mountains against the distant horizon. The villages are rare, towns even rarer. The roads are empty of travel. Hardly any living thing is to be seen except a few goats in search of food in the sun-scorched meadows. The heat is terrific and the silence is almost death-like.

Alentejo

After these typical landscapes of Spain, Portugal is a welcome change. I left Madrid late in the evening. We crossed the dreary solitudes of Estremadura by night and in the morning arrived at the Portuguese frontier at Marvao. Alentejo is one of the driest provinces of Portugal, but after Central Spain it appealed to me as quite a desirable land. There were oak woods, pastures, pines, even sizeable gardens. After weeks of the blinding sunshine of Spain the morning mist of Portugal was refreshing. The station was spotlessly clean, the train for Lisbon comfortable, police and customs officers the essence of politeness.

Alentejo is a continuation of the Spanish Estremadura, but it is far better watered and is not so bleak. Nevertheless, it is poorly populated. It occupies 26.8 per cent of the Portuguese territory, but its population is merely 9.3 per cent of Portugal. When the Portuguese conquered Alentejo from the Moors, they found a deserted, uncultivated land with a few small towns. They divided it among certain nobles and some of the military orders. Alentejo is still a country of big aristocratic landowners. Some of them own 30,000 acres and more. The big estates breed

pigs and sheep. In 1940 Alentejo produced 32 per cent of the pigs and sheep in Portugal. Although Alentejo is a purely agricultural province, its population increased 72 per cent in the last 50 years, while for Portugal as a whole the increase was only 56 per cent. This unusual increase creates its own problem.

The farther we traveled away from Spain and the nearer we came to the Atlantic, the greener and more fertile became the country. The vegetation, too, became more and more sub-tropical in appearance, much as in Mexico. There were gigantic agaves, cacti, etc.—various plants brought by the Portuguese from Africa, India and Brazil. At 1:30 P.M., I reached Tôrres Novas, a small town about 100 klms. from Lisbon. A friend met me at the station, accompanied by his son and daughter, the latter a true Portuguese beauty.

We visited the ancient castle of Tôrres Novas. I spent a few unforgettable days in the Quinta. As by a miracle, I was once again in the surroundings of my childhood—in the comfortable, distinguished and cultured life of the great country homes. Talleyrand used to say that those who did not experience the court life in Versailles before 1789, did not know the sweetness of life. I could say the same about life in the great country homes of Russia, Poland and England as I once experienced it.

The Quinta de San Antonio was given by a great Portuguese aristocrat to his daughter—as a dowry—on the occasion of her marriage to a distinguished officer. The large, impressive Manor House, one of the best of its kind in Portugal, stood in a vast park, decorated with tall palms, tropical flowers, fountains and ponds. The chatelaine was the granddaughter of the Marquis. She was related to most of the great families of Portugal. Her first husband was the direct descendant of Vasco Da Gama, who found the sea route to India in 1498—six years after the discovery of America by Columbus. The second husband of the chatelaine was a distinguished medical man from a well-known family.

In the Quinta I was sumptuously lodged in my own private apartment of several rooms whither I could retire when I wished. The Quinta was furnished in the XVIIIth century style. Its furniture, silver, porcelain were fit for a museum. We took our meals in the great dining room, upholstered with the white, silver-embroidered silk. The great windows, opening to the park, revealed

the feather crowns of tall palms standing motionless against the gloriously blue, cloudless sky. Everybody spoke French and English; a number also spoke Spanish and German. The food was most exceptional, as was the service. Men kissed the hands of the ladies, as was formerly the custom in Russia and Germany. The conversation was brilliant, interesting and dignified. There were always guests, from morning till evening, honorable men and ladies of high position, as well as bright young women and polished young men. Some Portuguese girls of the aristocracy are so beautiful, elegant and pure as to remind one of wonderful tropical flowers. I have often wondered how such incredible beings could exist in our drab world. Yet they do.

Family Life

What impressed me much in Portugal, particularly in the high society, was the strength of the family. In Portugal the husband is still the head of the household. The wife consults him on every important question and abides by his decision. There are no unseemly bickerings and quarrels, especially not in front of strangers, as is so common in many a country. For the Portuguese who marry in the Church, there is no divorce. For those who marry in the Registry offices divorce is possible, but by no means easy. Children are respectful towards their parents and elders generally. Children who are terrors of the household and who treat their parents as servants, are unknown in Portugal. This is very refreshing for those who travel in countries where children are terribly spoiled. The young women in Portugal are still strictly chaperoned, and not only in society. There are no free and easy ways between the sexes. The Portuguese family is still very Catholic and lives according to the moral standards inculcated by the Church.

Church-Going

While in Tôrres Novas I visited its churches and chapels on Sunday. There are ten for the population of about 8,000. All of them were filled with worshippers. Women sit in the front of the church, while men remain standing in the rear. Generally there are three Masses on Sundays. They are all Low Masses and all celebrated at the main altar. Each Mass is accompanied with short sermon. Although churches are crowded, only a few communicate. Portugal is definitely

not a country of frequent Communion. People believe that a retreat and/or a long preparation is necessary before receiving Holy Communion; otherwise, they think, it is apt to degenerate into a mere routine. Although the Portuguese sing well, they hardly ever sing in their churches. Church attendance is passive. Some people follow the Mass with their missals, but the majority say their own prayers, or the Rosary, as in Ireland. There is a definite need for a liturgical movement in Portugal.

I later visited churches in Tomar Alcobaca and in North Portugal; the picture was always the same. While church-going in Tôrres Novas would gladden the heart of any French, Belgian or German priest, it is considered rather poor in North Portugal which is the citadel of Portuguese Catholicism. There the church-going is truly one hundred per cent. In the parish of Roriz in the district of Santo Tirso, of the 2,500 inhabitants only one neglects to communicate. Yet the parish is heavily industrialized. The largest factory of Portugal, employing over 4,000 people, is nearby. In this district of Santo Tirso there are over 20,000 industrial workers. Yet the church-going there is not much different from that of Roriz. In no country of the world have I met such crowds of workers in the churches. The workers in North Portugal are ardent believers.

Although Portugal has a very high proportion of church-goers, it has not enough priests. In contrast to Holland or Ireland, priestly and religious vocations in Portugal are rather scarce, although there is now some improvement. There are three provinces and twenty dioceses in Portugal, but only one of them, that of Leiria, has enough vocations to staff its parishes adequately. Leiria has a surplus of priests. Incidentally, the sanctuary of Fatima is situated within this diocese. No doubt this sanctuary greatly influences the Catholic life of Portugal.

Fatima

I visited Fatima on August 2nd en route from Tôrres Novas. The shrine rises on a chain of rocky mountains covered with pine forests. It is a rather isolated spot. I went there on a hot sunny afternoon when the heat on the plains was terrific. In the mountains the air was fresh and pure, scented with the perfume of pine forests. The country reminded me of Finland or North Russia.

There was something mystical about it, like in the pictures of Nesterov, who depicted Russian sanctuaries on his canvas. It would be preferable to leave the spot of apparition as it was, in its natural, rather delicate beauty. However, an enormous pile of buildings of a rather indifferent taste have been erected in Fatima. A vast and very tall basilica dominates an enormous square, which can accommodate well over a million people. The square is surrounded with hospitals, guests houses, offices, etc. In the middle of the square is the chapel of the apparition. People at prayer can always be found there, while others crawl around the chapel on their knees in penance. Both of the boys who saw the apparition are buried in the basilica. Preparations are being made to start

the process of their beatification. The girl who was with them, is now a cloistered nun. She was recently brought to Fatima and did not appreciate its building program.

Miraculous healings are quite common in Fatima. I heard the description of some of them from eye witnesses and those who were healed. The more important pilgrimages to Fatima take place on the 13th day of every month, particularly in May and October. The largest known gathering was at the closing of the Holy Year, when 1,200,000 people attended the Mass celebrated by the Cardinal Legate in the square.

(To be continued)

DR. S. BOLSHAKOFF
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RELIGION IN SCHOOLS?

VIII.

Christian Opposition

MEANWHILE STILL another case had developed in Brooklyn, N. Y. Here it was not a question of atheists or freethinkers, but of two parents, one Jewish and the other Protestant Episcopalian. In fact, opposition to release-time became somewhat manifest in Protestant and Jewish circles. Thus, at the Texas State Teachers Association, November 28, 1947, Mrs. Eugene Meyer, wife of the Chairman of the Board of *The Washington Post*, strongly denounced alleged intrusion of religious forces into the public schools, finding "both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches." She distinguished two kinds of intruders, observing: "In some communities they enter the school room to teach sectarian religions while the public school teacher stands by; in others they fall back upon the discipline of the school to herd the children into church class rooms." This was before the decision of the McCollum case by the United States Supreme Court which disallowed teaching of religion in public schools, but did not prohibit release-time for teaching religion to public school children elsewhere.

Mrs. Eugene Meyer believed that "sectarian religious teaching, to be effective, must remain the province of the church, the family, and the home," all of which had "ample time to carry out this responsibility," without sectarianizing the common schools. Those who run parochial or inter-parochial schools, whether Catholic or Protestant, know better than this. If George Washington had been alive, he would have been scandalized when Mrs. Eugene Meyer aired her personal conviction that "the secularization of our schools becomes an act of sublime loyalty to the American faith that our institutions should be of the people, by the people, and for the people." Mrs. Meyer did not seem to realize that she was playing into the hands of an infinitesimal atheist, freethinker minority against the great majority of God-fearing American people. This shows up the fallacy of her position, but she tried to divert attention from it by accusing sectarian groups of being "engaged in a war of such violence and mutual vituperation that Dr. Reinhold Niebuhr of Union Theological Seminary had called it a 'scandalous' exhibition. Mrs. Meyer therefore pretended:

"The repercussions of these dissensions are already felt in the nation's school rooms. If we are convinced that our public-school system is

worth preserving; we should persuade the churches to withdraw voluntarily from the public school system. If they will not see reason, public opinion must be mobilized to hasten this retreat.

"For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not yet primarily a Protestant, a Catholic, or a Jew, but an American among Americans. Our minimum obligation to children, when they cross the threshold of a public school, is an integrated program that will bind them as comrades in a common life."

This sounds a bit like Russian Soviet totalitarianism. In fact, it is anything but realistic to blind children to actual religious differences so as to miss the opportunity to teach them an essential lesson for living together, the duty of mutual forbearance and toleration. Furthermore, one of the striking facts of release-time is the actual cooperation of different faiths in cities, towns, and the country-side, of which Mrs. Meyer seems totally unaware. Thus at a meeting in the City of New York of the sub-committee on youth activities of the New York State Citizens Committee of One Hundred for Children and Youth, August 15, 1950, the release-time system for religious instruction was frankly discussed by representatives of leading religious groups and teachers. The sub-committee considered whether it should recommend, to the White House Conference of Children and Youth next December, universal support of released time.

A school teacher thought that it created many difficulties, including waste of time for children not attending religious instruction and waste of taxpayers' money, besides an addition to the truancy problem inasmuch as many children merely "wanted to get out of school" and played hooky instead of going to church or synagogue. The Pastor of St. Charles Roman Catholic Church, Msgr. Cornelius J. Drew, found "not all teachers opposed to the program;" he did not think that difficulties should exclude endorsing the principle. The Executive Vice-President of the Federation of Protestant Welfare Agencies, W. Noel Hudson, admitted that there were "particular and unique difficulties," but nevertheless "schools share with churches and public and private agencies the responsibility to carry to youth an opportunity for religious education and experience." Finally a recommendation was tentatively drawn up by

Msgr. Drew and the Reverend Joseph A. Belgum, director of the Lutheran Inner Mission Society, Brooklyn, that the group approved. It read:

"It is a mature national conviction that religion is a necessary aspect of a child's growth. In order to bring this to the child, the committee endorses a close and resourceful relationship between the public schools and the churches of the vicinity together with their related social agencies. This relationship should strive to improve their points of common contact in the following areas:

"1. The release-time program should be continued with a frank discussion of its difficulties in administrative cooperation and creatively seek to improve the liaison relationships, the possible content for the children remaining in the public school and the elimination of moving children from one institution to another.

"2. Parochial schools should be encouraged to participate as equals in the family of public and private schools in the community.

"3. Channels for clearing the schedules of both the church and the public schools in the community should be arranged by the local superintendent of public schools."

The conference emphasized the fact that the subcommittee report recognized that there is need for a "total community approach to all religious problems." It also recommended the finding of means for the increased use of church facilities in recreational, educational, and social programs for youth. There is certainly manifest here exemplary cooperation of different faiths. With this the Central Conference of Jewish Rabbis, who belonged to the Reform branch of Judaism, proved to be out of step the next year. When six hundred Rabbis, representing three hundred twenty-five cities in the United States and Canada, assembled in New London, Connecticut, Rabbi Bernstein of Rochester, N. Y., President of the Conference, amongst other things, warned the Conference, June 19, 1951, to keep a careful watch on attempts to introduce sectarian religious instruction into the public schools, which he thought "would be a grave mistake." For, to him "the public school, free of sectarian influence, remains the foundation of American democracy," although he acknowledged that "parochial schools are recognized by law and serve certain established purposes of some religious groups."

XIII. Jewish Opposition

The next day the Central Conference of American Rabbis unanimously approved the report of its committee on Church and State, headed by Rabbi Jacob Shankman of New Rochelle, N. Y., which opposed Bible reading and religious holiday observances in public schools, as well as release-time for religious instruction of public school pupils outside the public schools. All this was branded as "improper, illegal, and unconstitutional." Yet Rabbi Shankman estimated that some 2,000,000 children followed the practice of release-time. The report also noted how consistently the Conference had resolved that:

"Federal aid be given to education only through the public schools of our nation and that any aid whatsoever of an auxiliary nature that might be given to non-public or parochial schools, whether it be free bus transportation, medical or dental care, free text books or lunches, would be a violation of the basic principle of separation of church and state."

With such an idea of totalitarian monopoly for the public school, it is no wonder that those Reform Rabbis warned that the principle of separation of church and state "was being questioned, challenged, and undermined in many quarters." They had many things to learn about real American democracy despite their expression of belief "in democracy, in government of the people, by the people, and for the people," and despite their expressed "conviction that the public school system is the foundation stone in this social structure." It was an irony of fate that every judicial decision, even to that of the United States Supreme Court, went counter to the stand taken by these Reform Jewish Rabbis in the matter of release-time.

XIV. The Zorach-Gluck Case

It was the case started in Brooklyn, N. Y., July 27, 1948, that finally reached the Supreme Court of the United States after passing through lower courts. A Protestant father, Mr. Tessim Zorach, and a Jewish mother, Mrs. Esta Gluck, filed an application in the State Supreme Court, Brooklyn, for an order directing the City Board of Education and the State Education Commissioner to discontinue the released-time program. The parents alleged that the release-time program had resulted in the "exercise of pressure and coercion upon parents and children to secure attendance by the children for religious instruction" one hour a week off

school property, and that it utilized tax-established and tax-supported schools to aid religious groups to propagate their faith in violation of the First and Fourteenth Amendments to the Constitution of the United States. Their children attended respectively the Protestant Episcopal and Hebrew Sunday schools.

The suit was dismissed in the second last week of June, 1950, by Justice Anthony J. Di Giovana. He held that the New York release-time program was "radically dissimilar" from the Champaign plan in Illinois, particularly in these seven respects: (1) religious instruction is given outside public school buildings and property; (2) no public funds are used; (3) place of instruction is designated by religious organizations in cooperation with parents; (4) no element of religious segregation is present in the schools; (5) school officials do not supervise religious instruction courses or instructors of those courses; (6) school authorities do not recruit pupils for religious instruction, and (7) pupils, who do not attend the religious classes, continue "significant educational work" in their classrooms.

From this ruling by Justice Di Giovana in favor of release-time, Mr. Tessim Zorach and Mrs. Esta Gluck appealed, but the Appellate Division, Second Department, January 14, 1951, upheld the constitutionality of the Board of Education's released time program for religious instruction in a three to two decision, affirming the ruling of the Supreme Court Justice Anthony J. Di Giovana in Brooklyn. The Majority, composed of Presiding Justice Gerard Nolan, Associate Justices William B. Carswell and Charles W. U. Sneed, held that Section 3210 of the State Education Law "is in no way unconstitutional," adding moreover:

"If the truth of all of the well pleaded allegations of the petition is conceded, the petitioners have failed to allege facts sufficient to establish any invasion of their constitutional rights by the adoption of the regulations complained of or the operation thereunder of the released-time program."

The minority opinion was written by Associate Justice Frank F. Adel and was supported by Justice Henry G. Wenzel, Jr. They held that the release-time was "in violation of the Constitutional requirements for separation of Church and State." They claimed furthermore:

"The elements of the program operated in Champaign, Ill., are factually different from those

the New York City program, but the difference in facts requires no different holding.

"The New York City program is void in that it is integrated with the state's compulsory education system, which assists the program of religious instruction carried on by separate religious sects."

Despite two Court failures, Mr. Zorach and Mrs. Gluck carried their case to the State Court of Appeals, contending that the United States Supreme Court in the McCollum case prohibited "the use of the tax-supported public school machinery as a recruiting, evangelizing, or channeling agency for sectarian groups." They also declared that no anti-religious considerations were involved as their children attended religious schools, entirely independent of the public school system. However, on July 11, 1951, the State Court of Appeals, in a six to one decision, upheld the Constitutionality of New York release-time for religious instruction of public school pupils inasmuch as governmental aid to and encouragement of religions generally, as distinguished from establishment and support of separate sects, has never been considered offensive to the American Constitutional system." Nevertheless Judge Stanley Fuld asserted in his dissenting opinion:

"Time has taught, and the Supreme Court by its decision in the McCollum case has reaffirmed the wisdom and necessity of maintaining a 'wall . . . high and impregnable' between church and state, between public school secular education and religious observance and teaching.

"Maintenance of that barrier was believed by the Supreme Court as earlier it had been by the Founding Fathers, not as a demonstration of hostility to religion, but rather as a means of assuring complete freedom of religious worship. Whether the release-time program in New York breaches that barrier is the only issue before us. I believe that it does."

Judge Stanley Fuld misrepresented the position of the Founding Fathers of our Country on the wall of separation between Church and State. Associate Judge Charles W. Froessel, in the ma-

jority opinion, found it "clear beyond cavil that the Constitution does not demand that every friendly gesture between Church and State shall be discountenanced." He recalled that the First Amendment to the Constitution not only forbids laws respecting an establishment of religion, but also laws "prohibiting the free exercise thereof." He therefore gave warning:

"We must not destroy one in an effort to preserve the other. We cannot, therefore, be unmindful of the constitutional rights of those many parents in our state—we are told that some 200,000 children are enrolled in the released-time programs in the jurisdiction and ten times as many throughout the nation—who participate in and subscribe to such programs."

If parents had the constitutional right to educate their children in religious or parochial schools, Judge Froessel concluded, it was obvious "that parents who desire to have their children educated in the public schools but to withdraw them therefrom for the limited period of only one hour a week in order to receive religious instruction, may ask the public school for such permission and the school may constitutionally accede to this parental request." For Judge Froessel found "nothing in the Constitution commanding that religious instruction may be given on the Sabbath alone, and no other day." Commenting on the separation of Church and State, Judge Froessel wrote another warning into the majority opinion:

"This so-called 'wall of separation' may be built so high and so broad as to impair both state and church, as we have come to know them.

"Indeed, we should convert this 'wall,' which in our religious nation is designed as a reasonable line of demarcation between friends, into an 'iron curtain' between enemies, were we to strike down this sincere and most scrupulous effort of our state legislators . . . to find an accommodation between constitutional prohibitions and the right of parental control over children."

(To be continued)

REV. FREDERICK J. ZWIERLEIN
Rochester, N. Y.

Shipments of food, clothing and medical supplies to Europe by War Relief Services—National Catholic Welfare Conference during 1953 totalled 82,339,099 pounds valued at \$19,058,224.72, it has been reported by James J. Norris, the organization's European director.

Countries receiving the relief supplies included Austria, Belgium, Finland, France, Germany, Greece, Italy, Malta, the Netherlands, Spain, Sweden and Trieste. Largest share of the distribution went to Germany, which received 10,814,422 pounds valued at \$6,831,421.78.

Warder's Review

Parochial Social Anemia

IN A RECENT MESSAGE to the annual meeting of the Irish Muintir na Tire (The People of the Land), the Holy Father stressed the importance of the parish as "the basic unit of a Christian social order."

About the same time the Muintir na Tire was in session, delegates to the first annual Conference on the Parish Apostolate at Notre Dame University heard addresses in which Catholics generally were chided for failing to measure up to their responsibilities as members of a parish. Parochial life and activity were found to be gravely lacking by the speakers, one of whom stated bluntly that "Catholic parish organizations for the most part have failed to aid the pastor in his work." Referring to parish groups, Father Dennis O. Geaney, O.S.A., of Rockford, Illinois, told the Parish Apostolate Conference that "they have little, if any, bearing on the life of the Church except to raise funds. Many of them literally have to search for a reason to exist."

What are the contributing causes to the social anemia paralyzing our parishes in the United States? Father Geaney, who made a study of parish organizations in Chicago, lists these causes: Sunday Masses on the hour, magazines and newspapers delivered to the door, and TV in the living room—all of which are "as so many strident voices that the pastor is competing with."

Another speaker at the Notre Dame Conference, Rev. Thomas J. Harte, C.S.S.R., of the Catholic University of America, complained that "the parish is too often merely a Sunday audience with a loyal core of week-day church-goers." He went on to say: "As a social group, it (the parish) is more artificial than natural. Frequently it has no *esprit de corps*, no common group-held objective, no common interest, no group solidarity."

Both these outspoken critics of American parochial life have linked the notable absence of a spirit of solidarity with the mode of prayer-life commonly prevailing in our Catholic parishes. The vast majority of our parishes could hardly be said to pay their "tribute of service" to God as a social unit. Is there even the slightest trace of a community spirit in our congregations at the Sunday Masses? And yet the Eucharistic Sacrifice is pre-eminently a social act of worship, in which pastor

and flock should be intimately united in and through the Eternal High Priest in offering to the Most Holy Trinity the most satisfactory homage possible.

Many things go to make a "living parish." But always the first and most essential factor will be active corporate worship. We must begin at the altar of sacrifice. Sacrificing as brothers in Christ, we will live and work as brothers in Christ. To seek our solidarity elsewhere is to seek it in vain.

"Paper Curtain" on Formosa

MISINFORMATION AND LACK of information have done yeoman service in the spread of Communism. Perhaps nowhere have they done more harm than in the Orient. We in the United States are aware of the shameful role played by the Institute of Pacific Relations in the betrayal of China to the Soviets. And although the work of subjugating that nation is now accomplished, the comparatively small segment of Chinese still enjoying freedom continue to be the victims of a strange "conspiracy of silence" referred to by Pope Pius XI in his encyclical on Atheistic Communism.

It is particularly the British press which comes in for criticism on this score. The *Catholic Herald*, in its July 2nd issue, tells of London's "paper curtain" which hides the truth on Formosa. According to this Catholic weekly, Dr. W. G. Goddard, former member of the Foreign Office in Canberra, upon arriving in England found it impossible to fathom the ignorance prevalent among Englishmen regarding the true state of affairs in the Far East. Dr. Goddard found the daily press and the radio completely silent on Formosa, where, during a three month visit, he found ten million free Chinese upholding the "highest modern democratic ideals." Communist China, on the other hand, figures regularly and prominently in the British news, not infrequently in a favorable light. Little wonder that the average Englishman is completely ignorant about Free China. Dr. Goddard allays his own wonderment over this situation with this explanation:

"In a sense, this did not surprise me, for earlier this year when the Government of Free

China invited foreign correspondents to visit Formosa and see the 14,000 ex-prisoners of war from Korea who had decided not to return to Communist China but rather to Free China, of the 50 correspondents who accepted the invitation not one was British."

Dr. Goddard revealed the futility of his efforts to correct misrepresentations in the English press regarding Free China. On the basis of his complete and accurate knowledge of conditions on Formosa, he wrote to the various newspapers in refutation of several gross distortions of fact which they had reported. Neither his letters nor any part of their contents was published. In each instance the letters were returned to him. "Truly," concludes Dr. Goddard, "the paper curtain was drawn."

The secular press of the United States does not generally sing the praises of China's Communist regime. But our reading public has little opportunity to learn much about what is transpiring on Formosa. From our Catholic press we know that this island has become a haven for our missionaries who look longingly to China's mainland, praying for the day when they will again be able to take up their labors which were so ruthlessly disrupted by the Communist oppressors.

Defection of Otto John

WHEN THE DEFECTION of Dr. Otto John to the Communists in East Germany broke upon a startled world, there seemed to be no explanation for this very strange action on the part of the former head of the German Security Service. It is to be remembered that the first reports even suggested the possibility that the Bonn Government official had been kidnapped. The enigma was short-lived, however. Very soon after Dr. John's disappearance, it became increasingly evident that he had voluntarily gone over to the enemy. His utterances at a press conference arranged by the Communists shortly after his flight removed all possible doubt surrounding Dr. John's move. It was an out-and-out betrayal to the enemy. His charges at the press conference of growing Nazi power in West Germany were perfectly timed to threaten the French and influence their decision on the European Defence Community, since then rejected by the Mendes France Government.

Though a relatively brief interval has elapsed

since the defection of Dr. John, some "interesting back-stage maneuvers, involving more than only the German situation", have already been brought to light. We are indebted to *The Ensign* of August 21, for calling attention to some very significant facts which form the background of John's now easily understood betrayal.

We are reminded that the former German Security Service official's appointment was not a German decision. "The establishment of the 'Office for Protection of the Constitution' was decided upon by the Allies. Some considerable rivalry developed between the British and the United States occupying authorities as to who would appoint the head of this organization". Dr. John had belonged to the British intelligence service during World War II. In this capacity he is known to have closely cooperated with Guy Burgess, who later with another colleague in the Foreign Office—Donald McLean, defected some two years ago and is now presumed to be behind the Iron Curtain.

When Dr. John went over to the Communists, it was immediately reported that he was under secret investigation by U. S. officials. The United States authorities had been extremely suspicious of John and his connections. "The German Government had been making representations against the appointment of a man to such a sensitive position, mainly because he did not possess any actual police and criminological training. A change was about to take place and John was to be replaced by a professional civil servant with police-work background, and John knew that his dismissal was imminent." He thus timed his defection to do the greatest calculable harm to Adenauer's Bonn Government and the cause of the Western nations.

According to *The Ensign* article, the question now being asked in Bonn is how, after Burgess had defected to the Soviets, British Intelligence did not follow through in re-checking his so-called "apparatus." It is felt that such a re-check would have disclosed the intrigues of John and others who were and possibly still are doing irreparable harm to the cause of the free nations from within. It would seem that the British Government refuses to confront the Soviet plan of world domination realistically. Communism is a world conspiracy, pure and simple. Is co-existence conceivable with such a system?

The recent defections in Germany come at a most inopportune time for the West. This, of course, is anything but coincidental. They also

come at a time when the former Prime Minister of one of our allies and his entourage are being wined and dined by Communist leaders in various countries groveling under the hammer and sickle. Ostensibly Messrs. Atlee and Bevan are intent on

demonstrating to a sceptical free world the non-existent virtues of history's most ruthless despotism. The while the English Labor Party quests are being toasted, Communist espionage is cutting the very ground from under their government.

Contemporary Opinion

COMMUNISM WAS CAUSED in our country (Guatemala) by both the conservative parties, which blocked the development of social justice, and the liberal parties, which undermined the consciences of the people, leading them to place wealth and power above all other values. The latter, furthermore, desiring to remove God from the hearts of the people, took down the image of Christ from the courts of justice and suppressed God's name in the schools. The long and uninterrupted dictatorships, replete with social injustice, were the fruits of more than a half century of secularism and made the Guatemalan people a ready field for Communist preaching.

* * * *

The hour of struggle against Communism has not ended. Economic liberalism and conservatism both lead to Communism, for both are devoid of the fundamental Christian sentiment of social and distributive justice. If you desire this victory of yours to be lasting and desire that the Red banner of the cruelty and mockery of Communism not return to our land, there is only one way—the peace of Christ in the reign of Christ. And this reign is founded on love, whose fruit is justice.

ARCHBISHOP MARIANO R. ARELLANO
The Catholic Messenger, August 12

The Republic of Austria is one of the anomalies of post-war Europe. Austria was never an enemy country, though occupied and used by the enemy. The Moscow declaration of the Allies in 1943 made this explicit. Austria was not to be regarded as an enemy, but as the first of the countries wrongfully seized by Germany. The same declaration bound the Allies to bring about after the war the restoration of a free, independent and democratic Austria. Yet Austria is still occupied by the soldiery of our nations; indeed, it has been occupied longer by the Allies than by the Nazis. And they occupy

a comparatively small country with a population of seven millions. "The four elephants in the rowing-boat"—that is how the Austrians have seen the situation.

Further, there are no great issues at stake between Austria and the occupying powers. No one has misgivings about Austrian militarism and, except for Yugoslavia, no other country has laid any claim to Austrian soil. The Austrians are perfectly able to govern themselves. In fact, they have been doing this since the end of the war.

JOHN MURRAY in
The Christian Democrat
Oxford, June, 1954

... there is no such thing as capitalism. The word is incapable of scientific definition; it exists only in the Marxist dream world. It should be used "only with great reluctance since it is largely a creation of (the) socialist interpretation of economic history."¹ "Capitalism is what Marxists are against" is the only definition that will cover all cases. The term is no more than a socialist dirty word for use in the rough-house of agitation. Only a very foolish general accepts battle on terrain of his adversary's choice. But defenders of "capitalism" do just that when they undertake the defense of "capitalism" on Marx's terms. "Under the influence of Marxist propaganda, we have become accustomed to calling the economic system, which during the last hundred years has spread across the realm of European-American civilization and thence across the whole world, 'capitalism.' For a multiplicity of reasons, this is an unfortunate habit."²

REV. BERNARD W. DEMPSEY, S.J.
Social Order, May, 1954

¹) F. A. Hayek, *Capitalism and the Historians*, Chicago University Press, Chicago, 1954, p. 15.

²) Wilhelm Röpke, *The Social Crisis of Our Time*, Chicago University Press, Chicago, 1950, p. 100.

Do you peacefully coexist with men who thus would train the youth of their godless, Red world—men whose language of insult, vilification and arrogance make it impossible for any meeting of minds? Ask any of our American representatives who dealt with the Communists in Germany, in Austria, in Panmunjon. They know the answer to their sorrow—and to ours!

We Americans need to remember as we have never remembered before in our national life how definite a sentence of death has been passed upon us by the very power with whom we have been asked peacefully to coexist. We need to remember as we have never remembered before how fatal it would be to succumb to the temptation to place any trust in those evil leaders who have risen to their world position by reason of lies, duplicity and treason.

No guarantee has ever been given to America that it shall continue to enjoy the dominance it now has as a nation. America came to its mighty and majestic greatness and achieved her present high destiny through a conscious dedication of our fathers to religious truths and principles for they knew that unless the Lord build the city, they labor in vain who build it.

CARDINAL SPELLMAN to the
1954 American Legion Convention

"Asia for the Asians" can mean any number of things, the most important of which, we might say, are the following:

1. It can mean a *platitude*, which nobody would care to deny; namely, that the various Asian nations have a prior claim to the land and resources of the territories which they at present justly occupy.
2. It can mean a *truth*, which, however, needs to be very carefully defined; namely, that the various Asian nations have the right to exclude other nations (including other *Asian* nations) from partial or even total participation in the exploitation and enjoyment of their respective territories, whenever such a concession threatens their rights. The Philippine Constitution asserts this right by nationalizing the exploitation of our natural resources.
3. It can mean an *error*, which must be clearly distinguished from the platitude and the truth; namely, that it is the moral obligation of the Asian nations to use their own material, moral and cul-

tural resources or that of other Asian nations, exclusively; that is, to the exclusion of the possible materials, moral and cultural contributions of other, especially Western, nations. This is the cultural exclusivism which we have exposed as a false and impossible theory.

RAUL S. MANGLAPUS
The Catholic Mind, Sept. '54

Fragments

THE FOLLOWING warning was given to Catholic parents in Belgium by Bishop Giuseppe M. De Smedt of Bruges: "The system of State-Controlled schools cannot give you sufficient guarantee of Christian education even if religion courses are held. When the most holy things, learned at home, are faced with the calculated indifference of the school, or encounter evil criticism, even sarcasm, the trust of the child in his own parents is sadly shaken."

"If democracy means the canonization of majority rule, then there is nothing more democratic than a lynching," Rev. Paul Crane, S.J., told Catholic social students at a summer school sponsored by the Catholic Social Guild in Hull, England.

Delegates to the recent international *Pax Christi* congress in Einsiedeln, Switzerland, were cautioned against an "exaggerated pacificism." A pacificism that blinds itself to the fact that at all times there have been rapacious wolves besides the sheep, is a criminal thing, said Bishop Francois Charriere of Lusanne, Geneva and Fribourg.

"Out of every 16 persons who drink in any degree, one becomes an alcoholic. In my home state of Massachusetts, the death rate from alcoholism is 5,168 per 100,000; but general figures on mortality due to alcohol are unavailable because physicians frequently attribute the death of an alcoholic to something 'less opprobrious.'"

This alarming statement was made by Msgr. Jos. M. Lynch of Worcester, to the delegates assembled for the 82nd annual meeting of the Catholic Total Abstinence Union of America.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Labor Day—1954

RESTRAINT IS A VALUABLE ASSET in any discussion of importance. In controversy it is absolutely imperative if any beneficial results are to ensue. Where there is no restraint, differences are aggravated and the breach between the opposing parties is widened.

It is unfortunate that labor has been, and to a great extent continues to be, a controversial subject. In discussing it people are prone to take sides, and that in a strictly partisan spirit. The idea of class conflict, of course, is germane to Socialism and Communism, but foreign to the Christian concept of society. Of the vast amount of literature dealing with the Labor Question, the encyclicals of the Popes and other papal pronouncements stand out because of their utter lack of a narrow partisan spirit. And few, if any, other documents so directly confront the issues involved.

The same must be said of the pastoral letters of our Bishops, particularly the joint statements issuing from the annual meetings of the members of the American Hierarchy. These official Catholic documents certainly invite imitation by all who would study or discuss subjects, such as labor, around which so much controversy has prevailed.

The 1954 Labor Day Statement, prepared by the Social Action Department of the NCWC, is a document worthy of the organization in whose name it has been issued. It is dignified, restrained, calm and realistic. Yet, it is idealistic. It is and should be a statement in favor of labor; but it is certainly not partisan in the narrow sense. Some may find it too optimistic, especially in its great expectations from "the widespread institution of collective bargaining." Also, the opening statement that "Labor Day has almost come to be regarded as an unofficial holy day in the United States," could be misleading to people in other countries not fully conversant with conditions and attitudes prevalent in the U. S. In other words, Father R. A. McGowan, director of the NCWC Social Action Department and author of the Labor Day Statement, may have painted the labor picture more roseate than facts would warrant.

There may be some disappointment in the Statement's lack of direct reference to abuses in labor which have been brought to light in months past by grand jury investigations in various industrial centers of our country. On the other hand, labor might register disappointment over the Statement's silence on the "Right to Work Bills" currently being introduced in our State Legislatures, largely under the sponsorship of the Chamber of Commerce. In other words, there may be a question in some minds as to whether Father McGowan sidestepped some of the more dominant issues bearing on the Labor Question at the moment.

It is safe to assume that this year's Labor Day Statement has judiciously chosen to omit reference to certain points of controversy. The author evidently chose to give us a panoramic view of the labor picture—a viewpoint certainly in keeping with the nature of his document. His task was to appraise the present situation, as far as labor and industry are concerned, in the light of the common good and to point the way to future progress. As a Catholic social economist, Father McGowan wants to be neither partisan nor opportunist. It is his primary concern to be eminently practical—to "remain with both feet on the ground"—all the while adhering to the unchangeable social principles which alone must guide our thinking.

Father McGowan centers his message around the instrument of collective bargaining, which he regards as "now on the threshold of maturity." He quotes approvingly a labor economist who recently said that "the success or failure of private collective bargaining will quite possibly determine the fate of our economic system as a whole." Father McGowan is willing to ascribe to this form of labor-industry relationship results which can affect "the economic system in many other countries as well as our own."

A consistently improving spirit of cooperation is noted among the growing number of unions and employers' associations. Collective bargaining contracts at the present time are often multi-employer or industry-wide in scope. Hence we are beginning to sense a community consciousness industry-wise. "There is such a thing as a com-

community of steel, of railroads and of coal, of wheat and corn and cotton, of medicine and law, of textiles and shoes, of banking and insurance." Industries thus become self-governing, self-regulating bodies in society—a welcome step in the right direction. Such social organization retains a degree of competition necessary for healthy existence, but not the degree or kind which is prejudicial to the common good.

Although the industries thus organized are separate communities, they are also mutually interdependent. Inter-industry cooperation for the general welfare is the next step to follow logically.

The wholesome and necessary growth of the spirit and mechanics of cooperation in a sort of telescopic fashion is the object of collective bargaining. The goal will not be achieved at once, nor in a short time. The growth of the spirit of cooperation is necessarily slow and gradual. "The important thing is to keep moving steadily in the right direction." According to Father McGowan, "there is reason to hope that, with a decent minimum of good will on the part of organized labor and organized management, the institution of collective bargaining will gradually blossom into a full-fledged system of cooperation, on an industry-wide basis, by business organizations and unions, and that this system will help to make American economic life serve the purposes of the moral law more effectively."

The Reverend author cites his reasons for believing that our country is favorably constituted for expanding the idea of cooperation between social and economic groups. What is particularly appealing is his de-emphasis of government intervention—a point which needs repeated stressing in this era of centralization. Because Father McGowan states his case so well we quote him rather liberally. He says:

"The significance of this possibility is truly historic, for never before in modern times has a country as important as the United States been in such a favorable position to combine the values of prudent and solid economic planning with the values of freedom under a system of private enterprise. In many other parts of the world it has been too readily taken for granted that economic planning for the general welfare is primarily the responsibility of government and only secondarily, if at all, the responsibility of free associations of workers and employers. This has led to various types of varying degrees of statism, some

less objectionable than others, but none of them desirable, to say the least, from the point of view of Christian social teaching.

"Even in the United States, under both political parties, there has been a tendency to overemphasize the role of government in planning for full employment. Too many economists and legislators of both political persuasions have been too readily inclined to assume that full employment at properly balanced levels of incomes and prices can be achieved and maintained by relying more or less exclusively on fiscal and monetary controls administered by government agencies. This is an impersonal, if not an amoral, approach to the problem of economic planning and social reconstruction. It more or less completely ignores the fact that labor and management, cooperating with one another through their own free associations, are primarily responsible for applying the principles of morality to the ever-changing facts of economic life."

This year's Labor Day Statement very appropriately concludes with a reference to the recently canonized St. Pius X, under whose patronage it is recommended that "our efforts on behalf of a better economic order be placed." No mention is made of St. Pius' encyclical on labor, *Singulari quadam*. This seems a regrettable omission, especially since this important document is generally unknown to American Catholics in the Labor Movement. True, *Singulari quadam* was addressed to the Bishops of Germany in direct answer to an appeal for papal guidance on the matter of Catholic membership in so-called confessional unions. Nevertheless, the papal directives therein contained are extremely valuable for all Catholics and are applicable, albeit in varying degrees, in all countries where Catholics hold membership in unions which are not Catholic. In this matter the United States is no exception.

So long as government "handouts" are popular with electors, politicians will take the easy way; they will not commence to plan for the restoration of property until people demand it. In keeping with the trend towards extension of State welfare, promises of more social services are made by political parties, especially near election time.

The Catholic Worker
Melbourne, May, 1954

A Christian Attitude Towards Work

Author's Note: In the March (1954) issue of SOCIAL JUSTICE REVIEW ("Are You Happy in Your Work?"), Dr. Liam Brophy discussed the evils inherent in modern mechanical methods of work. These he ascribed as contributing to the secularization of the worker's life. Not only do I find myself in complete agreement with Dr. Brophy, but I am prompted by his penetrating analysis to approach the subject from another angle: the worker's attitude. The following article represents but a few reflections on what should be the Christian's attitude towards his work in a Christian order of society.

"IN THE BEGINNING," we are told in Holy Writ, God created all things out of nothing. Among the beings created was man, whom God in a mysterious manner has associated with Himself in the continuation of the creative act through the centuries of time. Thus we might say that God made man in such a way that he is fundamentally a worker. This is symbolized in man's hands which are eminently instruments for work. Hands were not made to be idle. So identified with the idea of work are the human hands, that in some fields of employment, as in farming, the worker is known as a "hand."

"In the beginning," we also see that God created man to rule and govern all lower creatures. The sun was made to be at his service. Its power is to serve his use (and not his destruction). We now identify that solar energy as atomic power. Likewise, the trees and plants and bushes and flowers were made for man—to shelter, feed, and entertain him. The birds of the air, the beasts of burden, the animals of the forest—all were given for man's use and enjoyment. While all things were made subject to man, they were made subject to him only on one condition: That man faithfully associate himself with God in the continuing work of creation.

Work, then, for man, as he was created by God and as he is conceived in a Christian order of society, is necessary to the fulfillment of the very purpose of his being. It is as natural for man to work as it is for him to eat or sleep, as it is "for birds to fly." Before man fell through Adam's sin, his work was just as enjoyable and easy as eating or sleeping. So it was with Adam, the first worker. He cultivated the garden of Paradise; he governed and directed its growth and development; he rejoiced with every new improvement he made and was thrilled by every new aspect of its growth and perfection.

Now from all this we can see two important points that accentuate the tremendous dignity of work:

1. Work is cooperation in the continuation of the creative work of God Himself. By our work we are associated in the very work of God. Because of this intimate relationship between creation and work, the worker becomes a "co-creator" with the Almighty Creator. The worker takes the material creation at hand, forms it and transforms it into new objects that "show forth the glory of God."

2. The worker is master of the work. God the Creator is the Master of all creation. Analogically, the worker, by being an associate of God in the constant creation going on throughout the ages, is also master of his work. He plans his work. He directs his work. He perfects and completes his work. He can sell, loan, or destroy his work—whatever he wishes—because it is his. Many today deny or ignore the existence of God, perhaps not theoretically but practically. They are materialists, placing matter above soul, the world above heaven, the machine above God. We meet such people on the street every day. They may wear an executive's white collar, or a laborer's overalls. They ignore God, at least as far as He has influence in the every day life and action involving shops, machines, salaries and eight hour days. As a result, they have lost the meaning of work and the dignity of the worker. There is no limit to the burden placed on the worker's shoulders and no limit to the production expected. Their God has become a dollar sign; their glory is increased production. Thus work is degraded and the worker becomes a slave. In a word, as Pope Pius XI put it, "from the factory dead matter goes out improved, whereas men there are corrupted and degraded."

A long time ago St. Paul told the early Christians "to work out your salvation." Some people have restricted ideas about holiness. They confine it to prayer or attendance at Church services. These do well to consider the example of St. Joseph, Patron of Workingmen. For the majority of us our salvation must be achieved in our work. God will certainly judge us on how well we worked and how noble were our motives.

For Christians' work has a very definite role to play in their journey toward heaven. When God

punished Adam for his sin of disobedience, He passed a very definite penance: "By the sweat of thy brow shalt thou eat thy bread." Work was the punishment for the first sin. Work today remains the punishment of sin. Accepting our job in such a way, we can daily expiate the temporal punishment due to sin. If we accept our work in such a spirit, its value transcends all dollars and cents; it takes on a supernatural worth that no human standards can evaluate. Thus the aching back, the monotony, the gripes, and the boss' moods and remarks become the penances we accept for our own sins and the sins of the world.

But for Christians work has yet another value. It is the most practical and ready-at-hand means of imitating the Son of God. I often think how striking it is that the God-Man should have chosen to be known as the son of a worker. I think it even more pertinent that, since Christ redeemed us by His whole earthly life, He should have spent a greater part of His mortal life in a carpenter's shop than He did formally preaching the Kingdom of God. The example of Christ Himself should be for all Christian workers the incentive which makes our work, rough and tough as it is at times, the means by which we unite ourselves to Him in order more fully to share in His Redemption. By uniting our daily work to

the redemptive work of Christ (and note the term "work"), we become, in a sense, co-redeemers of the world with Christ.

Finally, the Church daily and in a wonderful way teaches us the value and dignity of work. At Holy Mass Mother Church offers bread and wine—bread as a symbol of man's life, and wine as a symbol of man's work. Over the oblation of the bread and wine, shortly before the Consecration, the Church prays God "to bless . . . make it approved, effective, right, and wholly pleasing in every way that it may become for us the Body and the Blood of Thy dearly beloved Son, Jesus Christ Our Lord." Tremendous truth! The very wine which symbolizes our work at the Offertory becomes the Blood of Jesus Christ at the Consecration! True, the wine is only the symbol of our work; but it does signify the outpouring of self into our daily toil: an aching back, a whirling head, tired hands, bloodshot eyes, sore feet, etc. In Holy Mass we learn the true value of all these—a value far transcending any material consideration, such as money. Through our toil we are enabled to become intimately associated with Christ, our Redeemer, to Whom work and its attendant hardships were certainly not alien. Our work can and should be a means of our greater sanctification.

REV. VINCENT A. YZERMANS

In his message of condolence to the bereaved family of Alcide de Gasperi, who died on August 19 at the age of 73, Pope Pius XII referred to Italy's former premier as a man "whose principles, illustrious qualities as a statesman and integrity of life find the most abundant admiration at home and abroad."

De Gasperi was one of three eminent Catholic statesmen who emerged after World War II in Europe to contribute mightily to the almost hopeless task of restoring order on the Continent ravaged and torn by history's most ruthlessly devastating war. The other two international figures were Robert Schuman of France and Konrad Adenauer of Germany. Political fortunes dealt unkindly with Schuman and de Gasperi and they prematurely (for their countries and for the

world) lost the leadership in their respective governments. Only Adenauer survives.

What our Holy Father said of de Gasperi after his death can be said also of the latter's counterparts in Germany and France. This triumvirate of statesmen combine a deep religious faith with extraordinary skill in statecraft and a noble spirit of dedication. More than anyone can appreciate they were and are a bulwark against Communism in Europe. Their emergence in Europe's darkest hour cannot be regarded as anything but providential.

According to *L'Osservatore Romano*, Communist authorities in Catholic Lithuania have offered to pay the family of a deceased person the price of the funeral if they will substitute a picture of Lenin or Stalin for the Cross.

SOCIAL REVIEW

Holy Father Appeals for Modesty in Dress

POPE PIUS XII has appealed to the Bishops of the world to take action against immodesty in dress, which has "spiritually ruinous effects, especially on young people" and is "a most serious plague of the present time."

The Holy Father's appeal was conveyed through a letter written at his express instruction by His Eminence Pietro Cardinal Ciriaci, Prefect of the Sacred Congregation of the Council, and published in the *Acta Apostolicae Sedis*, official Vatican bulletin.

The letter recalled that one of the principal aims of the Year of Mary is a salutary reform of morals among Christians. It is said that one step toward such reform should be directed against "indecencies of fashion which, especially in the summertime, furnish a sad and blameworthy spectacle."

"This is true not only of the beaches, not only of holiday resorts, but of the city and village streets and other places both private and public," Cardinal Ciriaci wrote.

"Even in the house of God there is a tendency to wear dress that is unworthy of the occasion and irreverent, and whose spiritually ruinous effects, especially on young people, are easy to imagine."

Cardinal Ciriaci said that even such pagan leaders as Cicero and Seneca had spoken out against styles of dress offensive to modesty and decency.

Iron Curtain Refugees

ACCORDING TO STATISTICS of the Federal Ministry of Expellees and Refugees of the Bonn Government, 93,576 persons fled from the Soviet Zone during the first half of 1954. The monthly average was 15,600, a daily average of 520 persons.

Among these refugees were 1,148 members of the Communist People's Police Forces and 3,077 persons who had been sentenced to prison terms by the Soviet court but were pardoned in 1954.

Of the German Federal Republic's total population of 49.4 millions there are at present 8.5 million expellees (of German ethnic origin, made homeless by the Potsdam Agreement) and 2.25 million refugees from the Soviet Zone. About one million peoples are living in refugee camps, some of them having lived thus for five years or more.

Oblate Fathers Stress Parish Credit Unions

THE PROMOTION of parish credit unions as an aid toward realizing the Church's teaching on social justice and charity is "being made part of the standing preaching policy of mission bands of the Oblate Fathers of Mary Immaculate," according to Father Raymond J. Hunt, O.M.I., Provincial of the Eastern Province.

Father Hunt, speaking at the Oblates' annual dinner commemorating the social encyclicals, said the new policy will be in full swing in September. Missioners are attending regional meetings for orientation in the credit union field. He pointed out that, with about fifty Oblates drawing assignments in about twenty-five parishes each during a year, credit unions could be started in more than 1,000 parishes annually.

Parish credit unions, combined with hospital maternity contracts, go a long way toward eliminating the financial strain of rearing families, Father Hunt said. Besides teaching the habit of thrift, they free parishioners from usurious money lenders and installment collectors.

Cooperative Old Folks' Home

REV. CLEMENT H. KERN, pastor of Holy Trinity Parish in Detroit, has established a home for aged pensioners on the basis of the cooperative spirit. The pensioners, at present seventeen in number, pool their meager resources and thus maintain the home. Each contributes \$60 from his pension check and an hour or two a day of work, such as washing dishes and mopping floors. To compensate for those who are too old or physically unable to contribute their share of work, younger men do more than is normally required.

The spirit of cooperation is spiritually inspired. The daily Rosary in which all join is led by Mrs. A. Thomas Dovst who does the home's cooking. Everyone receives Holy Communion on First Fridays. Fr. Kern and another priest bring the Blessed Sacrament to those unable to attend Holy Mass at the parish church. Many acts of kindness and a mutual concern characterize the attitude of the home's guests.

The house occupied by the home was donated by a generous woman who remains anonymous. By pooling their material resources and by buying supplies in large quantities, the members have occasionally accumulated small surplus funds which have been used to build a fire escape, repair the roof, install tile and linoleum floors and purchase a new stove and refrigerator.

W. German Exports Increase

THE VALUE OF West German's exports increased 22 per cent during the first quarter of this year as compared with the corresponding period of 1953, thus lending weight to the thesis that Europe's economy is becoming more independent and less susceptible to the economic fluctuations in the United States.

The Federal Bureau of Statistics reported that the value of exports totaled 8,427,000,000 German marks, the equivalent of \$2,600,000,000. Imports during the first quarter of this year totaled 7,143,000,000 German marks, the equivalent of \$1,200,000,000.

Imports were increased by thirteen per cent. The favorable trade balance during the first quarter totaled \$306,000,000.

These remarkable results in the face of the downtrend in the United States toward the end of last year demonstrated that West Germany's economy is still in the process of expansion and that the period of leveling off is not yet at hand.

Although West Germany's industrial giants are leading the way in the foreign markets, it is this country's middle-sized and small plants that are playing an active role in forcing the export drive. As one middle-sized industrialist explained: "West Germany's smaller industries are picking up orders all over the world which the great American combines, interested only in mass production and mass distribution, are unwilling to bother with."

Use of English in the Liturgy Permitted

ENGLISH MAY NOW be used instead of Latin in the United States in some portions of the Liturgy of Baptism, Extreme Unction and Marriage. Authorization to do this was granted by the Sacred Congregation of Rites with the approval of Pope Pius XII in response to a petition made by the Bishops of our country.

The Vatican decree was announced by Archbishop G. Meyer of Milwaukee at the Fifteenth National Liturgical Week, held in his See city August 16-19. The Liturgical Weeks are sponsored by the National Liturgical Conference which, through the Vernacular Society, has long taken an interest in obtaining the limited use of English in the Church's official worship.

At the 1951 Bishops' meeting in Washington, the Episcopal Committee of the Confraternity of Christian Doctrine was assigned to study the desirability of presenting a request for the use of English to the Holy See. This request asked for the optional use of the vernacular in connection particularly with Baptism, marriage, the last sacraments and burial.

The committee prepared a draft of the new ritual book and distributed it to the Bishops of the country for their inspection. In 1952, a revised edition of this volume was sent to the Vatican, along with a request for the limited use of English. It was this proposal that is now approved.

In summary, the new authorization provides for the following:

Baptism of infants: exorcisms, anointing and blessing, and the actual words of baptism are to continue in Latin.

Adult baptisms: besides the above, the psalms and other initial prayers must be in Latin only.

Extreme Unction: only the Latin language may be used for the prayer of the imposition of the hands over the sick, the words of anointing and the prayers that follow.

Marriage: the priest may use English for everything except the blessing of the ring and the words: "*Ego conjungo vos . . .*" (I unite you. . .). For the nuptial blessing outside of Mass, the prayers found in the Roman ritual may be recited in English.

Funerals: only Latin may be used for the prayers and absolutions. This done, other prayers in English may be added as determined by the Ordinaries.

The move permitting use of English applies only to the United States, whose Bishops requested it. It has precedent in France, Germany, Italy and several other countries. In January of 1948, partial use of the French language in the administration of the Sacraments of Baptism, Extreme Unction, and Matrimony and at funerals was authorized. The authorization given to the French closely parallels the new decree pertaining to the United States. The permission was granted to the French following submission by Cardinal Suhard, in the name of the French Hierarchy, of a projected new ritual in Latin and French. In April, 1953, authorization was granted in Italy to allow preparatory prayers in the administration of Baptism to be said in Italian rather than Latin. A German ritual book for the Sacraments, using the vernacular except for the Latin sacramental formulae, was approved in July, 1949. At the time, the new ritual eliminated a wide diversity that had prevailed in Germany. In some dioceses, the rites were performed in Latin in others partly in German.

Mexican "Wetbacks"

THE UNITED STATES Immigration and Nationalization Service is making extensive effort to prevent illegal entry of Mexicans who come to our country in quest of employment. At the same time a large force of Federal officers is patrolling the border states at the present time to round up such Mexican border-jumpers as are already in our country. These moves on the part of our Government represent a new strategy aimed at permanently sealing the Nation's 2,000-mile Southwestern boundary against a decade-long illegal alien influx.

The term "wetbacks" is applied to Mexicans who gain illegal entry into the United States. They are so-called because many of these escaped the border patrol by either swimming or wading across the Rio Grande River. As a rule, a wetback is a penniless scrawny and undernourished individual equipped with only the tattered shirt, pants and shoes he is wearing. He is amicable and docile in disposition. His only quest is to find employment which will enable him to maintain his wife and children in Mexico according to the most frugal standards of living.

Vietnam Tragedy

THE FRENCH AUTHORITIES in Indo-China are afraid that the Vietminh forces, already in effective control of over 7,000 villages in the Red River Delta, may hinder the flow of refugees—many thousands of them Catholics—to southern Vietnam with a view to winning the crucial elections that take place in two years' time.

Reports from French and American correspondents tell how anti-Communists north of the 17th Parallel are being subjected to threats, promises and physical violence designed to persuade them to stay when the French leave.

Thousands of refugees arriving in Hanoi on their way south have been pursued by Communists, who are bringing a heavy pressure of propaganda to bear on them in the heart of this tragic city. It was originally thought that 1,000,000 inhabitants of the delta would evacuate before the Vietminh take over completely next May. French observers now fear that only Government officials and army officers—who could not hope to survive the Red regime—and comparatively few others will make their way south.

His Holiness, Pope Pius XII, has sent a cabled message of blessing to Bishop Dominic Hoang van-Doan, who stayed in his mission territory of Bac-Ninh when the Vietminh forces took it over

from withdrawing French and Vietnamese troops. Some 20,000 Catholics of Bac-Ninh vicariate fled from the territory, but up to 50,000 did not, or could not, leave. The Bishop and a large proportion of his priests, all Vietnamese, stayed to minister to these.

The message, signed by Msgr. Giovanni Montini, Vatican Pro-Secretary of State, was cabled to the Apostolic Delegate, Archbishop John Dooley, to be forwarded if possible to Bishop Doan. It conveys the Pope's blessing to the Bishop, and to the priests and people with him in Vietminh territory. The message reads:

"With heart moved and rejoiced, His Holiness is with you, the valiant confessors of Christ, praying, suffering, imploring the protection of the Blessed Virgin, blessing you abundantly."

All three major seminaries in north Vietnam have been evacuated. The major seminary conducted by the French Sulpicians has been transferred to Vinh-Long in the far south of Vietnam. The seminarians, 100 in number, from various north-Vietnam vicariates, were evacuated to Saigon, with their professors, when the Geneva agreement was signed, making Hanoi and the rest of north Vietnam a Vietminh zone. The 65 students from Buichu major seminary have also been evacuated with their professors to the south. They are installed in Saigon. Some 60 students of St. Thomas seminary, conducted by the Dominican Fathers in Nam Dinh, were flown to Haiphong, port for Hanoi, at the end of June. They will now be transferred to Hong Kong. All the preparatory seminaries in north Vietnam, except that of Hunghoa Vicariate, have been moved to the south or are about to leave.

German Youth Rally

SOME 100,000 German Catholic young men and women attended the Pontifical Mass in Hansa Square, Dortmund, during the three-day festival of the German Catholic Youth Organization. The Mass was celebrated by Archbishop Muench, Papal Nuncio to Germany. The Archbishop told the huge crowd of German young men and women that "the soul must be given first place in your scales of values. The education of souls is life's task."

The same evening the German youths were addressed by President Heuss. Canon Joseph Cardijn, founder of the Young Christian Workers, declared: "Christian working youth is the banner bearer of the only true, permanent and saving revolutions."

This was the first festival of the German Catholic Youth Association since the war. The young men and women came from all the dioceses in Germany.

Government Social Security Extended

THE NEW SOCIAL SECURITY LAW, passed by the U. S. Congress before its recent adjournment, extends coverage to more than 10 million additional persons, including almost 30,000 priests on a voluntary basis. In addition to expanding social security coverage to such groups as farm workers, accountants, architects, engineers and domestics, the new law is expected to increase benefits to all qualified persons by about 15 per cent. The new program will mean a minimum increase of \$5.00 for all, and an increase of 30 per cent for those in the highest category. Maximum payments to an individual will rise from \$85 per month to \$108.50.

Under the new law, ministers of religion are eligible to come under the social security system on the same basis as self-employed persons. As self-employed persons, the clergymen would pay a three per cent tax instead of the two per cent levied against an employee and his employer. Members of religious communities subject to the vow of poverty are explicitly excluded from the plan.

First American Group of "Little Brothers"

THE FIRST AMERICAN GROUP of the Little Brothers of Jesus, a religious Congregation founded in France in 1933, began training August 15 at the Cistercian Abbey of Our Lady of Genesee, Piffard, near Rochester, N. Y.

Following the six-week program, applicants accepted will leave for Africa where they will begin the novitiate in the Sahara desert. Father Charles Sala has arrived from Europe to direct the postulancy.

The Little Brothers were founded according to a rule outlined by Father Charles de Foucauld, who was martyred in the desert in 1916. The Little Brothers have been recognized officially as a Congregation since 1936.

Crops Affected by Drought

TORRID TEMPERATURES combined with a drought in July had an adverse effect on the crops of our country. It is figured that the unfavorable weather reduced the yield 5 per cent below estimates of a month ago. Crops adversely affected include corn, soybeans, peanuts, sorghum, spring wheat and hay. Winter wheat fared better, since most of it was harvested before the dry weather set in.

Corn, the major grain used in producing meats,

milk and dairy products, eggs and poultry, will suffer an estimated 15 per cent loss. Computed at 2,824,078,000 bushels, the corn crop would be 350,000,000 bushels below needs. The deficit would be made up from stocks on hand, some of which are surplus and some considered as normal reserves. It would thus seem that the end has come to the abnormal surplus of corn. The anticipated lower wheat yield, however, is expected to be large enough to meet current demands.

While the July drouth was quite extensive over the Nation's agricultural area, the most seriously affected regions were the parts of the southern and central great Plains, central Texas, much of Kansas and most of Missouri.

Crops not adversely affected by the weather include barley, rice, rye, dry beans, dry peas, tobacco, sugar cane and sugar beets. Cotton was said to be bearing up well under the dry weather.

Lower Farm Prices Do Not Benefit Consumer

WHILE FARM FOOD PRICES have fallen 20 per cent since 1951 consumers have benefited very little in the retail market, the Agriculture Committee of the House of Representatives reported.

The report said that New York and Chicago housewives paid 25 cents a quart for milk delivered to their doors in June. Farmers who supply milk for the New York market received 12 cents a quart and those who supply milk for the Chicago market received eight cents a quart.

The study showed that out of each dollar spent by the American housewife for domestically-produced food, 56 cents now goes for processing, marketing, and transportation charges. "The farmer receives 44 cents. Of this 44 cents, approximately 30 cents go to purchase tractors, trucks, plows, gasoline, fertilizers, and other supplies required by modern farming."

"Thus the farmer and his family have about 14 cents out of each consumer dollar spent for domestically produced food for their work and their investment."

In the case of wheat, the report said that in January, 1948, the farm price of wheat reached a peak of \$2.81 a bushel. The average price of a one-pound loaf of bread then was 13.8 cents. The farm price of wheat now is \$1.91 a bushel "yet the average price of a one-pound loaf of bread has increased to 17 cents," an increase of 23 per cent while the wheat farm price declined 32 per cent.

HISTORICAL STUDIES AND NOTES

HISTORY OF ST. WENDELIN'S CHURCH AT CARBON CENTRE, PA., 1845-1953

IV.

Special Order of Services on Sundays

AT 9 O'CLOCK IN THE MORNING the sexton rings the bell to give the first sign for service. At 9:30 the bell is rung to give the second sign. At 9:50 all bells are rung to give the general sign. Then the server-boys go to the Blessed Virgin altar, light at least three candles and begin to recite aloud the Rosary. During this time the priest vests and blesses holy water. When the Rosary is finished, the priest begins service with intoning the *Asperges*, walking through the middle aisle distributing holy water with the help of two servers who carry the vessel. The *Asperges* finished, the priest returns to the sacristy, puts on the chasuble and enters the church for service.

After the Gospel the *Veni Creator* is sung, whilst the priest kneels on the lowest step and prays for God's blessing on the sermon. The announcements are made first in German and then in English, and the Gospel is read in German and English; then the sermon follows and is concluded with making the sign of the cross with extended hand over the congregation.

Part of the regular announcements is to mention the name of the man who is supposed to haul the priest the next time and to appoint the time, when this should be done. This announcement is to be made both in German and English. All families must haul the priest in rotation if they live in the parish, irrespective of the fact whether they have horses or not. If any family wishes to be freed of this obligation, it has to pay \$2.00 or \$2.50 as extra collection into the church's treasury. The rotation of haulers is regulated by the pew-number from one upwards. The list is found in the announcement book on page 200.

If one neglects to haul the priest before evening, a buggy and horse is hired by the priest in Herman and the expense charged to the defaulter.

After High Mass the Angelus is recited, whilst the bell is rung.

Sunday Afternoon. At 2:30 Vespers are sung. On feast days there is no Christian doctrine instruction and Vespers begins at 3 o'clock. Like-

wise during the months of July and August. In Lent the Way of the Cross is recited as a substitute of Vespers according to the booklet entitled *Way of the Cross* which is kept in the sacristy.

The Vespers, which are sung, are the Vespers of the Holy Name of Jesus or of the Blessed Virgin; they are sung with their antiphons and versicles, i.e., completely, by the choir. Likewise, the *Benedicamus* is sung by the choir. Immediately before Vespers the *Aperi* is prayed silently kneeling on the step of the altar.

After Vespers the priest goes back to the sacristy, takes off the humeral and cope, and vested in surplice goes out to church, and kneeling on the step, prays the act of Faith according to the formula printed in the catechism and the Our Father and Hail Mary. Then he walks down into the body of the church and, standing outside of the communion railing, begins the Christian doctrine instruction. First comes roll-call, i.e., reading of the names of the children to control their presence or absence, and then distribution of tickets. Christian doctrine instruction should last about twenty-five minutes and is concluded with praying the acts of Hope and Charity, with the Our Father and Hail Mary. Returning to the sacristy, the priest puts on humeral, stole and cope and gives Benediction with the Blessed Sacrament.

After Benediction follow the conferences on the second and fourth Sundays, which are held by him vested in surplice and stole. However, he uses a purple stole when he gives general absolution to the Tertiaries and the biennial Papal Blessing. General Absolution is given besides on days appointed for them immediately after High Mass and in the afternoon after Benediction, or on Sundays within the octave (of a feast).

Baptism is administered regularly at 2 o'clock in the afternoon and should be announced in the morning. The usual stolar fee is one dollar, sometimes two dollars.

In cases where there are no Masses on Monday, the priest consumes the consecrated Particles on

Sunday during High Mass, and Benediction with the Blessed Sacrament is given before High Mass. Should, however, the Blessed Sacrament not be reserved from a Saturday Mass, Benediction is given with the particle of the Cross after Vespers in the afternoon, or even after Christian doctrine instruction, or even after High Mass.

The bell is rung at elevation and at Benediction with the Blessed Sacrament.

In the afternoon the bell is likewise rung an hour before beginning of services at first sign, and half an hour later as the second sign. The final sign is given as soon as the boys light the candles.

In case the organist is absent on the afternoon on account of sickness or for other reasons, Vespers is dropped and the Rosary or some other suitable devotion is substituted.

General Remarks

Angelus is rung at 6 o'clock in the morning and evening during the summer months and a half an hour later or earlier during winter months.

On Thursday evening the bell is rung in honor of the Agony of Our Lord for the short space of time required for the recitation of the Our Father and Hail Mary.

On Friday afternoon at 3 o'clock the bell is rung in memory of the death of Our Lord.

The bell is also rung whenever a member of the parish dies; the ringing should be interrupted for a few seconds at two times.

The bell is rung on week-days a half hour before the beginning of the Low Mass.

Pew-holders who pay pew rent do not need to pay for a lot on the cemetery; otherwise the price for a lot for an adult is three dollars.

The cemetery is not blessed, according to direction of the Rt. Rev. Bishop; at burials each grave is blessed.

Order Observed on Feast Days

The order to be observed on feast-days in regard to services is laid down in the announcements book.

With special permission of the Rt. Rev. Bishop Richard Phelan, given in the Herman Monastery on October 26, 1892, two Masses are allowed to be celebrated on days of obligation falling within the week, if a sufficient number of people (i.e., from 25 to 30) are assisting. In such cases the

first Mass is a Low Mass at 7 or 7:30, and the second a High Mass at 10 o'clock.

The priest goes to St. Wendelin's on the eve or two days before Sundays and feast-days. Besides, he goes there for the feasts of Candlemas (February 2), Ash Wednesday, the three last days of Holy Week, the Vigil of Pentecost, Sacred Heart Feast, Portiuncula, Forty Hours' Devotion (October 8) and St. Wendelin's Day (October 20).

The special order of services on these days is the following:

Candlemas Day. The candles are distributed at the communion railing by the priest to everybody, and are received with the usual kisses. The people later give their donations in the schoolhouse. During High Mass the candles of the people are lit by a server boy, and are held during the reading of the Gospel and during Elevation; they are extinguished after Communion.

St. Blase Day. In case the priest is not officiating on St. Blase Day, the blessing of throats is given on February 2 and on the following Sunday. However, this blessing may be given on any day of the year. For this blessing the priest uses a white stole, if he gives the blessing immediately after celebrating in white, otherwise a red stole is to be used.

Ash Wednesday. Blessing with ashes and short address; antependium of purple color to be hung up and no flowers allowed to be placed on the altars during the whole Lent.

Passion Sunday. All pictures on the altar, all statues on the altars, especially crucifixes, are covered; other pictures and statues do not need to be covered.

Palm Sunday. Palms are distributed by the priest at the communion railing and are received with the usual kisses. Palms are to be held upright in the hand during the Passion and Gospel. The whole procession goes around the church. The *Gloria Laus* is sung entirely.

Last Three Days of Holy Week. Since the Blessed Sacrament is reserved in St. Wendelin's Church only over Sunday, the Rt. Rev. Bishop was asked to give permission to have Holy Week ceremonies in this church. The Bishop granted this request, demanding that the ceremonies be performed according to the ritual, and that the permission be asked every year.

Maundy Thursday. After High Mass, there is procession through the church over to the Blessed

Virgin Altar; there is reposition of the Blessed Sacrament in its tabernacle and adoration by the people till 6 o'clock in the evening, when the candles are extinguished, but the lamps and the sanctuary light are kept burning. The Hours of Adoration are listed in German and English on a paper hung in the vestibule of the church.

Good Friday. The cross to be used for the ceremonies is hanging on the choir loft, just above the entrance into the church. It is taken down and is covered with a black cloth and then is placed on the high altar in front of the tabernacle. The cross on the high altar is removed. The adoration cross is placed outside the communion railing on the Epistle side. During the ceremony of adoration, the priest with the servers walk down the aisle somewhat to about the third pew. The servers kiss the cross after him. Walking up into the sanctuary he sits down and prays aloud the *Impropria* (see Wapelhorst). The choir, however, sings them only in part. During these prayers and hymns the children perform the adoration of the cross. As soon as the *Impropria* are finished, the priest walks back, takes up the cross and places it on the high altar in front of the tabernacle. Then a procession is arranged in the usual order and the ceremonies are finished. The lamps in the Holy Sepulchre are lit in front of the Sacred Heart altar; the cross is taken from the high altar and placed outside the communion railing for adoration by the people and finally all lights on the exposition altar are extinguished except the sanctuary light.

At 3 o'clock in the afternoon devotion to the Seven Words of Jesus on the cross is performed, followed by sermon and the Way of the Cross.

Holy Saturday. The first ceremony is the blessing of the fire in front of the church, followed by the blessing of the Easter candle on the Epistle side, the reading of prophecies, the blessing of baptismal water alongside the Blessed Virgin altar, the litany of all saints intoned by the priest and answered by the choir, High Mass, Vespers, incensation of the altar and reposition of the Blessed Sacrament in the tabernacle of the high altar. This closes all ceremonies for the day.

Easter Sunday. Preceding High Mass the blessing of the easter eggs, etc., takes place.

Rogation Days. On Monday there is procession around the church, followed by the Mass of rogation. The same ceremonies are performed on St.

Mark's day, if the priest happens to say Mass on that day.

Vigil of Pentecost. The same ceremonies are performed as on Holy Saturday except a few changes.

Corpus Christi. The feast is celebrated on the Sunday following the Feast, with outside procession which wends its way first towards the street leading to the Krebs home, then turning towards the cemetery and from there back to church. For this celebration the church has to be decorated, wreaths have to be made the previous day, the church has to be cleaned on the previous Tuesday. The order of procession is written in the announcement book. When the procession returns to the church and the Blessed Sacrament placed on the altar, the *Tantum ergo* is sung. The incensation is performed and Benediction with the Blessed Sacrament is given. In the afternoon Vespers and Benediction are at 3 o'clock.

Sacred Heart Feast. It is the chief feast of the Apostleship of Prayer. There is an address to the children, and consecration of the children to the Sacred Heart of Jesus is made.

Portiuncula. By a papal indult granted for seven years, this indulgence can be gained in St. Wendelin's church from 1894 till 1900 inclusive. At this feast another Father is sent to assist the pastor, if possible.

Forty Hours Devotion. By right this devotion should be kept on July 21. Since this day is too near Portiuncula Day, an arrangement was made with the Sisters of St. Stanislaus Convent, Pittsburgh, who will have the Forty Hours devotion on July 21st and we on October 8th. This arrangement was approved by the Rt. Rev. Bishop. On the evening of Forty Hours the church is decorated and on the day itself there is High Mass, sermon, procession and beginning of adoration. The order of hours of adoration for the various groups will be announced and the list hung up in the vestibule; the procession is kept within the church. At 2 o'clock in the afternoon there will be opportunity for confession. This time is appointed, in order to have a group of adorers in the church at all times. For this season the second Father arrives only at noon of October the 8th. On October the 9th, the first Mass is celebrated at 7:30, the High Mass for Peace is sung at 10 o'clock in purple vestments unless there is a feast of second class. There is no sermon on this day, unless it be a Sunday. Vespers are sung on both days in the

vening at 4:30, followed by litany of the Holy Name, Benediction with the Blessed Sacrament and reposition. On the third day High Mass is sung at 10 o'clock or, if possible, a Solemn High Mass with deacon and subdeacon. For this reason the assistance of a third priest is graciously granted. The Forty Hours Devotion is closed after High Mass with procession around the church and the *Te Deum*. After dinner the Fathers are taken home in the spring wagon. For the rest see the announcement book under date of June 9, when Forty Hours had been celebrated formerly.

St. Wendelin's Feast. This feast is celebrated on October 20 with a concourse of the people. The church is decorated the previous day. A second priest is sent from Herman to assist in the confession and to say Mass. The first Mass is said at 7:30; a High Mass, if possible a Solemn High Mass is celebrated at 10 o'clock. The third priest, when he is granted, arrives about 9 o'clock in the morning. All Masses on this day are Masses of St. Wendelin, Abbot, *de communi*, "*Os justi*" *de Abbatibus*, without any commemoration. During the Octave there is a commemoration of St. Wendelin in all Masses except those of second class feasts. If on the Sunday within the Octave the Office is *de ea*, the Mass is celebrated in white and not in green vestments. In the afternoon at 6 o'clock there is Vespers and Benediction with the Blessed Sacrament.

All Saints Feast. It is celebrated like any other feast day.

All Souls Day. After the Requiem follow a sermon on devotion to the Holy Souls, preached in the church, absolution at the tumba, procession to the cemetery, five Our Fathers, *Benedictus* with one oration and finally distribution of holy water and incensation at the graves.

Order of Services to be Observed on Week-Days

On Mondays and any other week days the Mass is celebrated during the summer months at 7:30. From October 1 till December 1, and from March 1 till May 1, Mass is at 8 o'clock. From December 1 till March 1 Mass is at 8:30.

On Mondays and on any other days the children pray the Rosary in church during Mass. If a half-feast day (a semi double) falls on Monday, private devotion is performed before Mass and private Benediction, or on certain days Solemn

Benediction, is given after Mass. During the months of May and June the customary May devotions or Sacred Heart devotions are held before Mass, and at the high altar. However, on Sundays these devotions take place in the afternoon, but the May devotions before exposition and the Sacred Heart devotions after exposition of the Blessed Sacrament are always followed by Benediction with the Blessed Sacrament.

May devotions consist of praying the short Rosary of the Immaculate Conception and the litany of the Blessed Virgin. During this devotion at least six candles have to burn.

Sacred Heart devotions are the same as are held on the Sacred Heart Sundays. During the month of June a votive lamp is placed in front of the Sacred Heart Altar and remains lit all the time.

The school children under direction of the lady teacher will have devotions every day during the months of May and June (May or Sacred Heart devotions). The school children will receive the sacrament of penance every three months, and after having received First Holy Communion they are obliged to attend Christian Doctrine instruction for three consecutive years unless they are over sixteen years, and they are supposed to receive Holy Communion once every month as a Communion of expiation.

At High Mass and at Vespers only six candles are kept burning. On feast days and at Benediction with the Blessed Sacrament more candles are lit.

Special prayers are said in church after services in church for the very sick or recently deceased persons; these prayers are to be said by the congregation.

This detailed order of services at St. Wendelin's Church was formally approved by the Very Rev. Provincial Hyacinth Epp. O.M. Cap., on August 6, 1897. By this approval the pastor of St. Wendelin's received the formal right to ask the Fr. Guardian of the Herman Monastery for a second or third priest to be sent to St. Wendelin's for assistance and for the greater splendor of the ceremonies. This service of the second and third priest was rendered gratis and the parish did not need to pay anything extra to the Herman monastery. When later a resident priest was installed at St. Wendelin's, the daily Mass and reservation of the Blessed Sacrament were then introduced.

(To be continued)

REV. JOHN LENHART, O.F.M., Cap.

Book Reviews

Received for Review

- App, Austin J., Ph.D.: *The Way of Creative Writing*. Bruce Publishing Co., Milwaukee. \$3.00.
- St. Pius X and Social Worship National Liturgical Week, Grand Rapids, Michigan, 1953. The Liturgical Conference, Elsberry, Mo. \$2.00 plus 8 cents postage.
- Louis of Granada, O.P.: *Summa of the Christian Life* Vol. I. Trans. and adapted by Jordan Aumann, O.P. B. Herder Book Co., St. Louis. \$4.00.
- Martindale, C. C., S.J.: *New Testament Stories*. B. Herder Book Co., St. Louis. \$2.25.
- Johnson, John S.: *The Rosary in Action*. B. Herder Book Co., St. Louis. \$1.75.
- Lefebvre, Very Rev. Gaspar, O.S.B.: *Catholic Liturgy*. B. Herder Book Co., St. Louis. \$3.50.
- Thaman, Sister Mary Patrice, C.P.P.S.: *Manners and Morals of the 1920's*. Bookman Associates, New York. \$3.75.
- Bennett, J. C., Bowen, H. W., Brown, W. A., Jr., Oxnam, G. B.: *Christian Values and Economic Life*. Harper & Bros., N. Y. \$3.50.
- The Imitation of Christ*. J. S. Paluch Co., Inc., Chicago. 50 cents.

Reviews

- Cesbron, Gilbert: *Saints in Hell*. Trans. from the French by John Russell. Doubleday & Company, Inc., N. Y., 1954. 312 pages. \$3.75.

IN THE RECENT PAST, the highly controversial experiment of the priest-worker movement in France has figured prominently in the news. It has been found too dangerous for the priests engaged in it, as was evidenced by the numerous defections from their ranks. The good intended (the salvation of the souls of the workers) is, without question, of the greatest concern to the Church; but the means employed in this instance were found to be questionable. Hence, a modification of the priest-worker movement was necessary. Cardinal Maurice Feltin has pointed out that Marxist influences, along with insufficient preparation and imprudence among the priest-workers, have led many astray by causing them to adopt improper attitudes and assume labor union responsibilities that were none of their concern.

This movement forms the subject of *Saints in Hell* ("hell" being the wretched world of the oppressed people in industrial slums). Forty-one-year-old Gilbert Cesbron paints a vivid and rather sensational picture: his colors are black and white and blood-red; there are suicides, strikes, squalid conditions of the poor; rats that chew the fingers off sleeping babies; drunkard fathers who beat their children; bitter conflicts with Communists; much sentimentality. It is not made very clear what religion has done or could do for the people. Perhaps that is left to the reader to think over.

REV. JOHN J. JOLIN, S.J., Ph.D., S.T.L.
St. Regis College, Denver.

- Heilbroner, Robert L.: *The Worldly Philosophers*. Simon and Schuster, Inc., New York, 1953. Pp. 343. \$5.00.

The title, while attractive and probably effective from a sales point of view, is nevertheless somewhat misleading. The book is really a history of economic thought written for the general reader. It can hardly be used for classroom purposes because of its story-like approach and style. But it is exactly this approach which makes it pleasant reading. Heilbroner gives a very vivid picture of the lives, times and ideas of the great economic thinkers from Adam Smith to Schumpeter and Keynes. One has the impression that the author is too intent on startling the reader with paradoxical formulations. He is, in other words, somewhat straining after effect or "playing to the gallery." Yet, anyone who knows or has ever taught history of economic thought, cannot but admit that behind the entertaining, fascinating, and popularizing presentation there stands a tremendous amount of honest-to-goodness research work, of studying of remote and obscure sources, of tracing and discovering interesting ideological and personal relationships. The textbook version of the development of economics is usually rather uninspiring. It is correct, well-documented, but often without vision without reference to the history of ideas in general and economic history in particular.

While the book addresses itself to the uninitiated, it may well serve to stimulate teachers of this subject matter to present their material in a more inspiring manner. Heilbroner shows, without intending to, how an instructor, by putting persons and their ideas into broader historical framework, can make their "story" more meaningful to himself and his audience. This book will help the general public to enter the halls of economic fame without fear of either being bored or being smitten with a sense of inferiority.

DR. FRANZ H. MUELLER
St. Paul, Minn.

- Giordani, Igino: *Pius X—A Country Priest*, translated by Thomas J. Tobin. Bruce Publishing Co. Pp. 205. \$3.75.

On May 29th of this year Pope Pius X was canonized, "the providential saint of our time," in the words of Pope Pius XII, spoken at the canonization. He is the first pope to be canonized in 242 years and again to quote Pope Pius XII, "For perhaps the first time in the history of the Church the formal canonization of a Pope is proclaimed by one who had the privilege of serving him in the Roman Curia."

Igino Giordani divides his biography of St. Pius X into two general sections: I. From Riese to Venice—a record of the rise of the peasant boy until he became Patriarch of Venice. II. The papacy—the rule of the former country priest as Pope Pius X.

St. Pius X is the first recorded Pope who came to the papacy after going through all the grades of the clergy from simple priest to patriarch. Born July 2, 1835, at Riese, baptized Giuseppe Melchiorre, he was the son of a poor peasant laborer, Giovanni Battista Sarto, and Margherita Sanson, a valiant Catholic mother. The second of eight living children, Giuseppe, called Bepi for short, early in life was attracted to religion and showed a taste for study which marked him as a likely candidate for the priesthood. Financial difficulties were the greatest deterrent, but the staunch Catholicism of the parents and the determination of Bepi, coupled with the assistance of the pastor, overcame this obstacle. On September 18, 1858, not yet twenty-four years of age, with a papal dispensation, he was ordained a priest of the Diocese of Treviso.

Appointed as an assistant to the parish priest of Tombolo, Don Bepi began his life as a country priest. His years at Tombolo in the role of assistant priest presaged the future saintly man of God. His pastor wrote to a friend: "They have sent me as assistant a young priest to direct in the duties of a parish priest; assure you the contrary will happen. He is so zealous, so full of good sense and of other precious endowments that I can learn much from him."

Nine years as assistant at Tombolo, nine more years as pastor at Salzano, he was then chosen as chancellor of the Diocese of Treviso and spiritual director of the seminary there, a position he held for another nine years when the Pope appointed him as the Bishop of Mantua. Characteristic of the humility of this man is the fact that he appealed against the appointment as bishop on the plea of incompetency! The Holy Father, Pope Leo XIII, who received him after his consecration, was so struck with his fatherly personality and saintliness, that he remarked: "If the people of Mantua do not love their new pastor they are incapable of loving anyone, for Monsignor Sarto is the most lovable of bishops."

"Beloved by his people" is the theme running through the whole of his sacred ministry—as assistant, pastor, spiritual director, bishop, and finally as Cardinal Patriarch of Venice. For, true to the pattern, after nine years as Bishop of Mantua, Giuseppe Sarto became Patriarch of Venice in 1893. In his first pastoral at Venice, we find clearly stated the compelling motive of the priestly heart of the new Patriarch: "This is the mission which I must carry out among you, restoring all things to the reign of God, of Jesus Christ, and of His Vicar on earth, the Pope." For nine more years, Bepi Sarto ruled the Church of God at Venice, "dedicated heart and soul to a spiritual reconstruction, to the building up of the Mystical Body, from within, from the very depths; a prelate kindly and unassuming, but inflexible in maintaining uncompromised both doctrinal teaching and papal pronouncements. In short, an outstanding man of character."

On July 19, 1903, Pope Leo XIII died, a great pope, a courageous leader. On July 31 the conclave convened and the Cardinal Patriarch of Venice was present to vote for the new pope. Four days later when the white smoke rose from the Vatican to announce a new Vicar of Christ, Giuseppe Sarto had been elected by his fellow

Cardinals after much protest but with final resignation to the will of God. He took the name Pope Pius X.

As a country priest, Don Bepe had striven to restore the world of his parish to Christ. As his vineyard had grown, the same zeal carried on in the larger environment. Now as the new Vicar of Christ, as Pope Pius X, in his first encyclical letter, the same program of his whole priestly career is raised to universal proportions. "We proclaim that in this pontificate we have but one objective: to restore all things in Christ, that Christ is all." The second encyclical, on the Immaculate Conception, completed the introduction to his program: Christ is the source, Mary is the channel. To Christ through Mary, His Mother!

The simple country priest, now the priest with the whole world as his parish, set about restoring all things in Christ. Because he wanted his people "to pray in beauty," one of his first reforms was in the house of God. The *Motu Proprio* on sacred music re-established a norm for liturgical music and gave impetus to the Liturgical Movement which has seen such wonderful progress in our day, with the restoration of the voice of the people in the prayer of the Church. To restore all things in Christ meant to restore Christ in the Eucharist to the people, and the Eucharistic Renaissance was inaugurated with the now famous documents which made early and frequent Communion a custom of the modern day.

His twenty-one documents on Catechetical Instruction and his eloquent pleas for a holier clergy again show the influence of his pastoral background. In the condemnation of Modernism in the Encyclical, *Pascendi*, Pius X is again the supreme Pastor, teaching and guiding his flock, steering them away from the pit-falls where the wolves of heresy lay in wait to devour them. His efforts towards clarification of Catholic Action were an important step in the participation of the laity in the apostolate of the Church. The codification of Canon Law, then a vast congeries of sources and decrees, is another example of the practical mind of this pastoral Pope who knew the difficulties this involved for the parish priests throughout the world.

The author has given us a very readable, and summary life of Pope St. Pius X. This reviewer regrets that such a proportion of the precious pages deal with the political problems of the day, particularly in Italy and France, although this is understandable in an Italian biographer. No mention is found of the Pontiff's great work on the reform of the Breviary, another instance of the solicitude of the new Saint for the priests engaged in the active pastoral ministry. Much is being written about Pope St. Pius X during this year of his canonization, and differences of opinion will exist about the relative importance of his various works of reform in the Church. However, in the mind of the writers and readers there will stand out a lovely and loveable personality, utterly dedicated to the task of bringing all things under the headship of Jesus Christ. And like the great High-Priest he was serving, St. Pius X sanctified himself so that he might bring sanctity to others.

REV. JOS. H. HUELS, M.S. in Ed.
Caruthersville, Mo.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

PRE-CENTENNIAL CONVENTION

IN HIS LETTER OF INVITATION to the Central Verein's 99th convention, conducted in New Haven, Connecticut, August 7-11, President Albert J. Sattler informed the delegates that the motif of the convention was to be determined by the observance of three events of significance: the Jubilee Year of Mary, the canonization of Pope Pius X and the coming centennial of our organization. With singular fidelity the addresses and discussions at the various sessions drew upon these events to make the convention eminently religious in tone and spirit, and thus highly edifying and fruitful.

In token of the Mary Year, the motto of the convention was taken from the Holy Father's encyclical, *Fulgens Corona*. Very tersely the motto, in the words of Pope Pius XII, directed all men to abide by Mary's injunction to do "whatsoever He (her Divine Son) shall say." Peoples and nations founder in unrest because they have ignored this direction of Mary, forsaking the Fount of Living Waters, whence alone we can derive the truth, for the man-made broken cisterns of error and unbelief. In his address at the Sunday convention dinner, the Reverend director of the Central Bureau drew upon this theme in stressing the need of personal holiness for a fruitful apostolate of social action. The observance of Mary's Year by an organization like the Verein which is dedicated to social action afforded a welcome opportunity to stress the importance of both moral and institutional reform.

Archbishop Muench

Although unable to be present because of his high office as Papal Nuncio to Germany, Archbishop Aloisius J. Muench again contributed most substantially to the convention through a very beautifully written message. His Excellency stressed the need of piety in combating the modern widespread apostasy from God, since the very root of all evils today is impiety.

The Archbishop had some strong words of rebuke for those who sow the seeds of dissension and disunion among Catholic organizations. To act in this manner is, in His Excellency's own words, "to weaken Catholic forces and in proportion strengthen those of the adversaries of religion." The reference here was undoubtedly to a specific instance with which the Central Verein has had to contend in the past several years. The full meaning of the Archbishop's words was readily understood by the delegates.

St. Pius X

The Central Verein has always felt a particular attachment to Pope Pius X, whose solemn canonization in Rome on May 29 was acclaimed by the entire world with unbounded enthusiasm. A resolution adopted at the New Haven Convention attests the Verein's respect for the sainted Pontiff in these words: "The Catholic Central Verein, from the very beginning of his Po-

icate, many times expressed its great attachment to Pope St. Pius X, whom it often quoted in its resolutions and other pronouncements. Our organization, moreover, has derived profound encouragement and inspiration in the pursuit in its endeavors from the words and actions of St. Pius X when he spoke of the application of the social encyclicals of his illustrious predecessor together with his own incisive instructions on the weighty problems of the times."

The new Saint was also the topic of the main address at the convention dinner on Sunday afternoon. Very Rev. Msgr. Joseph F. Donnelly, director of the Diocesan Labor Institute for the Hartford Archdiocese, and chairman of the Connecticut State Board of Mediation and Arbitration, spoke eloquently on "St. Pius X and Social Reform." He referred to the important writings of the recently Pope which pertain to the Social Question, quoting freely from the Encyclicals *Il Fermo Proposito* and *Quadragesimo Anno*.

Spanning a Century

When the local Convention Committee in New Haven, under the able chairmanship of Mr. Charles F. Reinhard, began its work of preparation many months ago, it very wisely publicized the convention as our "Pre-Centennial Convention." The supreme satisfaction that stems from a society's long and successful existence was thus felt by every delegate present. It was a happy thought, therefore, which prompted the preacher at the Solemn Pontifical Mass on Sunday morning to mark the approaching centennial of the Verein as the theme of his highly inspirational sermon. The Rev. Adolph Kraus, S.T.D., of North Tarrytown, N. Y., cited the following passage from the *Acts of the Apostles* as his sermon text: "For if this plan or work of men, it will be overthrown; but if it is of God, it will not be able to overthrow it." Applying this message to the Central Verein, Father Kraus concluded:

"Were you to ask why the Verein has lasted almost a century; why what was originally a sick and death-ridden society still exists in this day and age when such organizations are archaic, my answer would be simple. Like Gamaliel of old I would say that in my humble opinion the Verein still exists because 'it is of God.' When the founding fathers met, their primary purpose was the preservation of their Catholic Faith and this under the aegis of the Catholic Hierarchy. As long as we shall continue to do likewise, i.e., to make our organization a work of God and for God, and not a work of man and for ourselves; as long as we shall remain loyal to our Holy Father and to our Ordinaries, so long shall it remain a work of God."

The hundredth anniversary of the Verein's founding will be celebrated in conjunction with next year's national convention in Rochester, N. Y. The Arrangements Committee in that city has already begun its planning. It was announced by Mr. Joseph Gervais of Rochester that the sponsorship of the national convention will be a joint enterprise on the part of all the affiliated societies in New York State.

Public Functions

As in past years, the Solemn Pontifical Mass on Sunday morning signaled the official opening of the conventions of the Central Verein and the National Catholic Women's Union. The celebrant of the Mass was the Most Reverend Henry J. O'Brien, Archbishop of Hartford and episcopal host to the conventions. His Excellency was assisted by local clergy among whom were the following: Rev. John A. Heller, Rev. Joseph P. Rewinkel, Rev. William J. Wirkus and Rev. Bernard J. Butcher. Although St. Boniface in New Haven was the host parish, the Pontifical Mass was celebrated in nearby St. Mary's because of its larger seating capacity.

Preparatory to the Mass, the delegates assembled in St. Boniface Hall for the traditional ceremonies of welcome and exchange of banners. Addresses were given by Charles F. Reinhard, Lawrence Laskoske, Mrs. Chas. Wollschlager, Mr. Albert J. Sattler and Mrs. Rose Rohman. After the various convention committee appointments were made by Mr. Albert A. Dobie, general secretary of the CV, the delegates marched in colorful procession to St. Mary's for the Pontifical Mass.

In lieu of the customary civic demonstration on Sunday afternoon, the convention dinner was held at 1:00 P.M. in Hotel Garde. Addresses on this occasion were given by Archbishop O'Brien, Msgr. Joseph F. Donnelly and Father Suren.

Joint Session

The joint meeting of the delegates of the CV and the NCWU on Monday morning heard the annual messages of the presidents of the two organizations, the annual report of the Central Bureau Assistance Committee submitted by its chairman, Richard Hemmerlein, and a spirited address delivered by Rev. Vincent A. Yzermans of St. Cloud, Minn.

Whereas many national conventions of the CV feature large meetings open to the public, such as the civic demonstration, the emphasis at this year's gathering was placed on the business sessions and committee meetings. This was a rather fortuitous arrangement, since there was an unusually large amount of business to be transacted, not the least of which concerned the centennial celebration and the raising of a centennial fund. Detailed information on the latter will be given in the next issue of *Social Justice Review*.

Per Capita Dues

The delegates voted favorably on the proposition of raising the annual per capita contribution to the Central Verein to 50 cents. This change will not become operative until next year. The present dues of 6 cents per member has long since proven inadequate to meet the Verein's operating expenses.

A special committee, headed by Rt. Rev. Msgr. Vogelweid of Jefferson City, Mo., was appointed to study the Verein's present types of individual membership with a view to suggesting possible revisions. This committee will report to next year's convention. Other measures adopted in New Haven will also be reported in full in the next issue of *Social Justice Review*.

Youth

As reported elsewhere in this issue, the Youth Section embracing young men and young women representatives of the CV and the NCWU respectively, conducted a youth rally on Saturday night and business sessions on the other days of the convention. Through the newly formed group, the Verein hopes to adjust its youth movement to prevailing conditions. It is recognized that the parish sodality, once the great means of organizing our young people, has all but disappeared in our country.

Social Action Committee

This very important committee, which is directly responsible for the Verein's social action program and the Central Bureau, held four sessions prior to the opening of the convention. Mr. Joseph Matt of St. Paul, who has been attending CV conventions for over half a century, is chairman of this committee and presided at its sessions.

Mr. Matt also presided at the meetings of the Committee on Resolutions. These sessions were enlivened with much enlightened and spirited discussion in which many delegates participated. Statements were drafted on these subjects: The Jubilee of Mary, Our Holy Father, St. Boniface, The Canonization of Pius X, The Christian Witness, The Dignity of the Person, The Christian Family, The Dignity of Labor, Some Phases of the Labor Problem, The Farm Problem, Public Life—Domestic and International, and European Refugees. These resolutions will be compiled and published in a separate booklet as a "Statement of Principles."

Officers

The delegates voted by acclamation to retain all the officers for another year. These, along with the officers of the NCWU, were solemnly inducted at an impressive installation ceremony in St. Boniface Church by Rt. Rev. Msgr. A. T. Strauss. After the departure service, Rev. Wm. J. Wirkus gave the Benediction of the Most Blessed Sacrament.

The 99th general convention of the Central Verein was successful in every way. By dint of serious effort, many constructive measures were adopted by the delegates—measures which should make the Verein an even more effective instrument of social action.

The local arrangements committee merits high commendation. Unable to use New Haven's only hotel adequate for the convention—because it was strike-bound—this committee spared no effort and succeeded in making the stay of the delegates in New Haven an altogether enjoyable experience. Our Connecticut affiliates have every reason to feel that they more than measured up to the occasion in sponsoring our Pre-Centennial Convention.

All visiting delegates were very happy to find Mr. Wm. Siefen, former president of the CV, enjoying such robust health. He played a prominent role in the successful planning of the convention.

Convention Briefs

A SPECIAL PILGRIMAGE of delegates to the National Shrine of our Immaculate Mother in Washington, D. C., had seventy participants from the west central states. The pilgrimage was made en route to the convention. Rev. Norbert Wagner of Olfen, Texas, celebrated Holy Mass for the pilgrims in one of Our Lady chapels at the Shrine.

At the convention banquet on Sunday afternoon, Mr. Joseph G. Metzger, business manager of the Central Bureau, received a citation from the president of the Central Verein on behalf of both national organizations upon the completion of thirty years of faithful service in his responsible position.

Rev. Joseph J. Schagemann, C.S.S.R., founder and promoter of the Maternity Guild Apostolate, attended the convention on Saturday afternoon and Sunday. Although he did not address the delegates, Father submitted a written report of his activities for the past year.

A most faithful friend of the Verein and the Catholic Women's Union, Rev. F. Moosmann of Munhall, Pa., was among the twenty-five priests present at the convention. Even before the NCWU was established in 1916, Fr. Moosmann was a regular attendant at the yearly gatherings of the Central Verein. Addressing one of the women's business sessions at this year's convention, Father urged the members of the NCWU to make good use of the free leaflets distributed by the Central Bureau and other agencies. The Pittsburgh Branch has been very active in distributing timely leaflets, thanks to the efforts of Fr. Moosmann. He is a member of the Committee on Social Action.

Msgr. A. T. Strauss of St. Charles, Mo., member of the Central Verein's Committee on Social Action, and Spiritual Director Emeritus of the NCWU, reported on the Verein's Centennial Assistance Fund of the women's Board of Directors. Mrs. Gertrude Wollschlager of Connecticut is chairman of the committee in charge of raising funds in the NCWU for the Verein's centennial.

The press coverage of the convention was exceptional. Good. Reporters were on hand daily to get accurate copy for news items which appeared prominently in the secular papers of New Haven. A special reporter from the NCWC News Service was also present. Through his agency the convention received coverage in most of our Catholic Weeklies.

The Fraternal Section of the CV conducted a most satisfactory business meeting on Saturday night. Mr. August Springob presided. The secretary of the Section, Mr. Joseph J. Porta, read a most interesting paper on "The Cost of Pensions." Discussion centered on ways and means of increasing the membership of our Fraternal Section.

Archbishop Muench's Message

Y DEAR MR. PRESIDENT:

Y DEAR MEMBERS OF THE
CATHOLIC CENTRAL VEREIN OF AMERICA:

THIS YEAR THE CONVENTION of the Catholic Central Verein of America at New Haven is held under nely and promising circumstances.

Dedicated to the Immaculate Mother of Jesus, it is e Mary Year. To the members of the Verein this a cause of exceedingly great joy. For, a hallowed idition has honored our Blessed Mother in prayer d hymn in the course of the sessions that fill the ogram of discussions and deliberations of the annual nventions of the Verein.

The members in attendance have often been edified y the call of the president to interrupt for a brief space time the heavy hours of sessions by singing some ymn in her honor. Well I remember how on such asions they rose to sing from a fervent heart: "*Maria lieben ist allzeit mein Sinn, In Freuden und Leiden r Diener ich bin.*"

Dedication

The words of this favorite hymn express loving edication now and always to the service of the Holy other of God. Under her guidance works under- ken for the promotion of the glory of her Divine on and His Church are bound to be enriched with ecious fruits. Such may be your firm conviction, my ar members of the Verein.

The works of the apostolate of the Verein, inspired eals firmly rooted in the Catholic Faith, are more cessary than ever in these turbulent times. They need e vivified and strengthened by the spiritual forces iety that this Mary Year brings to us all with ounteous plenty. The forces of evil, unhappily, are erywhere on the march.

Our beloved Holy Father, Pius XII, describes the ying sins and vices with an anguished heart in the yclical letter, *Fulgens Corona Glorise*—"Radiant own of Glory," with which on September 8 of last ar he proclaimed the First Centenary of the definition e dogma of the Immaculate Conception of the essed Virgin Mary.

Root of Modern Sins

No day passes but that the newspapers bring before r eyes in a lurid and glaring light the sins of our mes. Their root is impiety.

This impiety expresses itself in a widespread forsak- g of religion, not to say anything of the satanic powers darkness that go about seeking to destroy every ideo God in the hearts of men.

This impiety expresses itself, furthermore, in exces- ve love for the things of this earth as though there ere no hereafter, in avarice and greed for money, in e glorification of the body as exhibited shamefully in eauty contests and portrayed brazenly in sex-crazed pub- ications, in the pandering to carnal lusts that make halt eather before uncorrupted hearts of youth nor the sacred ecincts of marital love.

Against this flood-tide of impiety the powerful forces of piety must erect dikes of protection. The apostolate of the Verein, fortified by principles and ideals of well-nigh ten decades, can lend its support toward stop- ping this onrush of evil.

Fruits of Piety

What St. Paul said to his disciple, St. Timothy, may be considered by every member of the Verein as addressed to himself: "Train yourself in piety." He then adds the reason: "Piety is profitable in all respects since it holds promise for the present life as well as for the next." (I Timothy, 4: 7-8)

Training for this piety is afforded in this Mary Year in many ways. For, engaging in it, no Catholic will be wanting in opportunities. Pius XII exhorts all Cath- olics to exercise themselves especially in prayer and penance.

Piety, St. Paul, the unexcelled exemplar of the apos- tolate of the Church, emphasizes, is profitable in every regard not only for life eternal but also for the present life. "This saying is trustworthy and deserving of whole-hearted acceptance," he notes with renewed-assur- ance.

The fruits of the piety he extols are sanctification of the soul and peace of heart, an increased love for God and for neighbor, renewed fervor to engage in the apostolate of the good word and deed. So far as the Verein is concerned, the practices of piety will strengthen the resolve to work more ardently than heretofore, in- dividually and in collaboration with others, for the spreading of the saving message of Catholic doctrine and the social teachings of the Sovereign Pontiffs.

Piety will set its face firmly against all dissension, and will rather strive through good will, forbearance, and mutual understanding to mobilize, unite, and con- solidate Catholic forces in an unbroken front of Cath- olic Action.

Though we are many members, we are one body in Christ Jesus our Lord: one faith, one hope, one charity. Unity pre-eminently marks the Catholic Church in these troublesome times born by dissensions and discords.

Tragedy of Disunion

Woeful and tragic, then, is the spectacle, if Catholics, forgetful of their obligation to preserve at all costs this unity in their organizations, and moved by no mat- ter what motive they urge, choose to go their own way, separate themselves from their brethren in a com- mon effort of action, and divide the house against itself.

To be of one mind and one heart, putting aside pride, ambition, and self-will, as did the Christians of the apostolic Church, is the imperative call of the hour. To act otherwise means to weaken Catholic forces and in proportion strengthen those of the adversaries of religion. Such doctrine is Catholic—it is also American: "*E pluribus unum*" is the motto of the United States:

With this message from across the ocean I send you heartfelt greetings conjoined with best wishes for a fruit- laden convention enriched with the spiritual favors of the Lord.

May the Immaculate Mother of God hold her maternal hand of blessing over you, and obtain from her Divine Son rich rewards for expending yourselves selflessly and generously in the works of the apostolate of His Church. *Pax vobis!*

In Christ,
 † ALOISIUS J. MUENCH
 Archbishop, Bishop of Fargo
 Apostolic Nuncio to Germany

Convention Youth Sessions

FOR THE FIRST TIME in several years special youth sessions were held in conjunction with the national conventions of the CV and the NCWU. Much credit for this achievement is due the Youth Committee of the Connecticut Branch in which Miss Trudy Wollschlager has been an indefatigable worker. For months the plans for the convention youth sessions were in the making. The success of the youth program of this year's convention testifies to the thoroughness of the Youth Committee's efforts.

It is to be borne in mind that last year's convention of our two national organizations decided to reorganize our youth program by establishing a special section for our young people, largely fashioned after the plan employed successfully in the Catholic State League of Texas, a Branch of the CV and the NCWU. The task of reorganizing our young men and young women on a national scale fell to the lot of Rev. Albert G. Henkes of San Antonio, second vice-president of the Central Verein and director of youth activities in the State League of Texas. Father Henkes was ably assisted at the recent New Haven convention by the following priests: Rev. F. X. Weiser, S.J., of Weston College, Massachusetts, Rev. Bernard Butcher of Connecticut and Rev. Placidus Eckart of Arkansas.

Approximately forty young men and young women delegates from five states—Arkansas, Texas, New York, Kansas and Connecticut—comprised the youth representation at the New Haven convention. On Saturday night a youth rally was held in St. Boniface Hall following religious services. The principal speaker at the rally was Father Weiser, S.J. The other priests mentioned above also spoke briefly to the young people who had gathered in great numbers on this occasion. A social hour followed the evening's serious business.

Special business sessions were conducted by the young people with Victor Dreitner of High Hill, Texas, president of the Youth Section, serving as chairman. These meetings were held at Albertus Magnus College in New Haven.

The most important achievement of the business meetings was the formulation and adoption of a charter for the youth section, which was subsequently approved by both parent organizations. Our new Youth Charter will be published in a subsequent issue of *Social Justice Review*. Five resolutions were also adopted by the youth delegates in New Haven.

Working in close collaboration with Father Henkes in developing the youth program of the CV and the NCWU will be Father Weiser, S.J., second vice-president of the NCWU in charge of youth.

We warmly commend the priests and young people who have labored against great odds to give the youth movement of the CV and the NCWU a new and auspicious start. Our members should spare no effort in assisting this venture, so beneficial to the Church and so vital to the success of our two societies.

Rev. A. Ostheimer Elected to Social Action Committee

THE BOARD OF DIRECTORS voted unanimously to elect Rev. Anthony Ostheimer, Ph.D., of Philadelphia to membership on the CV Committee on Social Action.

Father Ostheimer has been very active in our organization both nationally and in the Lehigh District of our Pennsylvania Branch. His interest dates back over twenty years. He delivered an address at the Civil Demonstration at the national convention in New Ulm, Minnesota in 1940, and preached the sermon at the Pontifical Mass celebrated in conjunction with our Pittsburgh convention in 1951.

At the present time Father Ostheimer is editor of the *Philadelphia Standard and Times*, official diocesan weekly. He is a brother of the late Rev. Joseph Ostheimer, who also was a leader in our cause before his death about two years ago.

Sudden Death of Rev. Wm. Wirkus

LESS THAN TWO WEEKS after the New Haven convention, tragedy struck the host Parish of St. Boniface in the very sudden death of its kind and generous pastor, Rev. Wm. J. Wirkus. He was found dead in the rectory on Monday morning, August 23, a victim of a heart attack. He had observed his 56th birthday on August 1.

Although a person of quiet and retiring disposition, Father Wirkus was known and loved by many, both among the clergy and the laity. He endeared himself to all the delegates at the recent national convention by his kindness and generosity. When the convention arrangements committee found itself hard pressed for adequate housing because of limited hotel facilities, Father Wirkus opened his rectory to the visiting priests. The Director of the Central Bureau was one of the fortunate enough to enjoy Father Wirkus' hospitality. No one could have been a better host. The visiting priests felt perfectly at home in Fr. Wirkus' rectory whether they lived there for the convention's duration or came only for breakfast after celebrating Mass daily. Assuredly all will remember him generously at the altar of sacrifice.

Informed by wire of Father Wirkus' death, Rev. Victor T. Suren returned by plane to New Haven to attend the obsequies as a representative of the CV and the NCWU. The Solemn Pontifical Mass of Requiem was celebrated by Archbishop Henry J. O'Brien with Bishop John F. Hackett present in the sanctuary.

The deceased is survived by three sisters and two brothers. One of his sisters, Miss Emma, served as his housekeeper up to the time of his death. (R.I.P.)

Convention Calendar

CATHOLIC UNION of Illinois and Illinois Branch of the NCWU: St. Boniface Parish, Quincy, October 8, 9 and 10.

Catholic League of Wisconsin: Racine, October 29, 30 and 31.

CV President's Message to 76th Katholikentag

For the 76th German Katholikentag convening at Fulda, Germany:

MY DEAR FRIENDS:

THE 99TH ANNUAL CONVENTION of the Catholic Central Verein of America, assembled at New Haven in the State of Connecticut on August 7th to August 11th, has requested me as its national president, to transmit to you, the Catholics of Germany, meeting at the holy tomb of St. Boniface to commemorate the 12th centenary of his martyrdom, the following message:

In accordance with the admonitions of the Holy Father, Pope Pius XII, expressed in the encyclical letter commemorating the 12th centenary of the death of St. Boniface, we join our Christian brethren in Germany, England, and the Netherlands, in contemplating the inspiring example of the religious zeal and intrepid Christian fortitude of this great apostle. His life also exemplifies the universality of the Church. Called by God from his native land across the English Channel, he courageously won Germanic pagans for Christ and, systematically unifying the efforts of other missionaries who had preceded him and establishing close contacts with the Holy See, he became the real founder of the Church in Germany with the illustrious centers at Fulda and Mainz.

The Catholic Central Verein of America and its affiliated state branches and local societies were founded, and to this day are maintained, largely by Americans of German origin who thus are in a particular manner heirs of the blessings brought to the lands of their forefathers by St. Boniface.

Against the rising tide of the materialistic and atheistic world revolution, political and economic alliances, armaments and atomic weapons will be of little avail unless they are reinforced by a sincere return of nations and governments to the principles of the natural law and the ordinances of Divine Revelation. And the inescapable duty of spearheading such a moral reform rests squarely upon the shoulders of all baptized Christians to whom the Risen Savior, Jesus Christ, addressed His last Will and Testament on the day of His Ascension: "You shall be witnesses unto me . . . even to the uttermost part of the earth." That is the motto of your Katholikentag and this motto was also the leading thought of the Declaration of Principles adopted at the 99th Annual Convention of the Catholic Central Verein of America.

Since the Ascension of Christ almost 2,000 years ago, civilization has risen triumphantly from the shadows of

barbarism because in every age men and women of virtue and fortitude were willing to live, and if necessary, to die for the rights of God and His Law, and for the freedom and the dignity of His children on earth. In our day countless thousands of our fellow Christians in all parts of the world are groaning under the heel of totalitarian tyrannies—have suffered expropriation, expulsion, imprisonment, physical and mental torture and even death rather than betray their Christian principles.

Our sympathies and prayers are with them in their hour of trial and we gladly acknowledge the immense debt of gratitude we owe them not only for their deathless example of Christian integrity, but also for the respite they have won for us to re-examine our own position and to marshal our spiritual resources against the day of our testing.

We salute you, our brothers in Christ, who are in the vanguard of this struggle. We are certain of victory. "This is the victory that overcometh the world: Our faith."

Very sincerely yours,

ALBERT J. SATTLER

Texas Convention

THE CATHOLIC STATE LEAGUE of Texas in its three Sections convened at Nazareth, in the Amarillo Diocese, July 20-22. There were some 140 formally accredited delegates from the Men's and Women's Sections and 40 from the Youth Section. Host to the convention was the Very Reverend Peter Morsch, the local pastor.

Because of illness, Bishop Laurence J. FitzSimon was unable to preach the sermon at the Solemn Mass which opened the convention. In His Excellency's stead Rev. A. M. Bottoms, chancellor of the Amarillo Diocese, preached eloquently on the Mystical Body of Christ. The celebrant of the Mass was Rt. Rev. Msgr. John A. Steinlage, rector of the Cathedral.

Feature of the three-day meeting was the Catholic Day celebration on Wednesday night. Mrs. Ben Schwegman, who was voted a Life Membership in the Catholic Women's Union of Texas because of her long years of service in the organization, gave one of the addresses. The other was given by Mr. Richard Hemmerlein of Syracuse, N. Y. Both addresses were received with enthusiasm by the large audience.

The State League voted to enter a new field of activity by setting up a special Rural Life Committee. The principal aim of the newly formed Committee is to inculcate Christian idealism in rural living. Efforts will also be made to make available information and knowledge on better farming, especially as offered by competent Government agencies. Mr. Justin Hess of Munster is chairman of this committee.

There was an interesting Catholic Press Exhibit under the supervision of Thomas Stuebben. The Texas Branch is the only affiliate of the CV which consistently has a Catholic literature display of such proportions at its annual conventions.

Pennsylvania Convention

THE SIXTY-FIRST ANNUAL CONVENTION of the Catholic Central Union of Pennsylvania was held on July 16, 17 and 18 in the town of Fullerton, under the auspices of the societies in the Lehigh Valley District. Representatives from every section of the state were in attendance to discuss matters of importance regarding present day problems and the welfare of the Church and the Christian family.

The convention was opened with a High Mass on Sunday morning at St. Elizabeth's Church, Fullerton, of which Father John Engler is pastor. Reverend Father Joseph May was the celebrant of the Mass, and the sermon was preached by Father Anthony Ostheimer of Philadelphia.

Noon lunch was served the delegates and visitors by the ladies of the parish, after which a business session was held in the parish hall. At this time a cordial welcome was extended by the Mayor, Honorable Thomas Davies, by Father Engler, Father William A. Koenig and others.

The usual banquet on Sunday evening was attended by several hundred people, including one monsignor and ten priests. The principal speakers on this occasion were Right Reverend Monsignor Leo G. Fink of Allentown, who gave interesting facts regarding the history and Catholic life in the Lehigh Valley, and Albert J. Sattler of New York, national president of the Catholic Central Verein of America and president of the National Council of Catholic Men. Mr. Sattler gave an interesting review of the Central Verein, its past achievements during its 99 years of existence and its Catholic Action program for the future.

After the Requiem Mass on Monday morning, offered for deceased members, business meetings continued and were concluded with the afternoon session.

Worthy of special note was the exceptionally good attendance of delegates at all sessions of the convention. Matching the good attendance was a spirit enthusiasm which insured the success of the deliberations.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Charles O. Gierer, Mo., \$35; Mary E. Knecht, Pa., \$5; Rev. Fr. Ed. Brock, R. I., \$1; Catholic State League of Texas, \$347.50; St. Charles Deanery District League, Mo., \$1; A. A. Gross, Pa., \$2; Michael Pfeffer, Pa., \$10; Pittsburgh District C. K. of St. George, Pa., \$5; Allegheny County Section C.C.V. of A., Pa., \$255; Robt. Reschke, N. Y., \$10; Rochester Local Branch, N. Y., \$127; NCWU of Pa., \$15; Rev. M. Schmitz, Ind., \$10; A. J. Loeffler, Minn., \$10; Catholic Central Union of Pa., \$160.48; NCWU, Union, Pa., \$10; Catholic Union of Illinois, \$82; CWU of New York, \$500; Leo Hammer, Ark., \$10; F. C. Kueppers, Minn., \$50; Bernard Schaper, Mo., \$5; E. L. Zoerning, Mo., \$7; Schenectady Local

Branch, N. Y., \$20; N. Y. State Branch NCWU, N. Y. \$445; St. Anthony Benevolent Society, Sacramento Calif., \$10; Aug. Petry, Calif., \$20; Catholic State League of Wisconsin, \$604.36; National Catholic Women's Union, \$2,000; Catholic Union of Mo., \$1,200; Rev. Msgr. Paul M. Nahlen, O.S.B., Ark., \$25; Sundr minor items, 75 cents. Total to and including August 23, 1954, \$5,983.09.

Chaplains' Aid Fund

St. Francis de Sales Ben. Soc., St. Louis, \$7.35; CWU of New York, \$50; St. Louis & St. Louis County District League, Mo., \$11.56; Total to and including August 23, 1954, \$68.91.

St. Elizabeth Settlement

Greater St. Louis Community Chest, \$2,100; From children attending \$1,928.99; Interest Income, \$30.30 Total to and including August 23, 1954, \$4,059.29.

Foundation Fund

C. Joseph Lonsdorf, Pa., on account of Life Membership, \$50.

European Relief Fund

N. N., Mo., \$10.

Catholic Missions

N. N. Mission Fund, \$37.50; Rt. Rev. A. Stumpf Mo., \$22; Miss Margaret Buggle, Mo., \$50; Rt. Rev. Jos. A. Vogelweid, Mo., \$545; St. Charles Deanery District League, Mo., \$2; Monastery of St. Clare, Neb., \$105; St. Stuve, Mo., \$1; Interest Income, \$1.72; John A. Graser, N. Y., \$1; Rev. V. T. Suren, Mo., \$3; Mervyn J. O'Neill, Calif., \$10; Mrs. Lena Vosberg, Iowa, \$50; Frank Jungbauer, Minn., \$10; Mrs. R. Coudriet, Ohio, \$1; V. J. Frintrup, Mo., \$7; Wm. J. Foley, Col., \$5; Rev. J. Denner, Mo., \$5; Wm. J. Rose, Mo., \$2; CWU of New York, \$10; J. G. M., Mo., \$2; Leo Hammer, Ark., \$1; Mrs. J. A. Kistner, Pa., \$1.50; Stella Blameuser, Ill., \$75; Mrs. Ralph White, N. Y., \$10; Miss C. DeCesore, Mass., \$2; William J. Sullivan, Florida, \$40; Victorine Stasac, Ohio, \$5; Sister M. Samuela, Neb., \$6; Total to and including August 23, 1954, \$1,010.72.

Christmas Appeal

Mr. and Mrs. Wm. Ahillen, Mo., \$10; Mrs. Catherine Berna, N. Y., \$2; St. Jacob Society, Robinsdale Minn., \$5; Otto Leiblein, N. Y., \$2; Total to and including August 23, 1954, \$19.00.

Contributions to the CV Library

General Library

MR. RICHARD HEMMERLEIN, New York. *The Two American Catholic Missionary Congresses*. Illinois, 1913.—H. FREESE, Missouri. St. Louis, 1945.

German Americana Library

REV. JOHN P. N. FRIES, Pennsylvania. *St. Joseph's Church, Easton, Pennsylvania 1852-1952*.—REV. HENRY J. FREESE, Missouri. *Kleine Katholischer Katechismus*, Missouri, 1887. *Der Freundeskreis des Pastoralblattes 1917*, St. Louis, 1917. *Ein Blüthenstrauss*, St. Louis, 1893.

Archbishop Aloisius J. Muench, Papal Nuncio to Germany, was voted \$500 by the NCWU for use at his discretion. These monies were originally collected for the Parish Welfare Workers in Germany. Upon learning from Archbishop Muench that these Workers were receiving sufficient help from other sources, the women delegates voted to make an outright donation to His Excellency without stipulation.